REFUTATION OF THE QUR'AN

Denis the Carthusian

Opus 4.7 Translation

English Translation of

REFUTATION OF THE QURAN

By Denis the Carthusian

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Translator's Note

This translation reproduces the structure, headings, and content of the original in their entirety, including the author's preface, the argument-by-argument refutation arranged as "Qur'an" (the cited Quranic teaching) versus "Antithesis" (the Christian rebuttal), and the closing dialogues with three Jewish interlocutors. The historical views expressed are those of the 16th-century author and reflect the polemical conventions of the Reformation era.

Dionysius of Rickel, the Carthusian, to the Christian Reader

Inasmuch as, according to the teaching of Christ Jesus our Saviour, every Christian is bound not only to love his neighbour but also his enemy as a creature of God, to do good to those who hate him, and likewise to pray for those who slander and persecute him — so that we may be found and become adopted children of God the Lord, who likewise lets His sun rise upon the wicked as well as upon the good and sends rain upon the just and the unjust — I have therefore resolved, to the honour of that same eternal God, to the welfare of the Christian faith, and for the edification of all Christians, to set forth the Mohammedan Qur'an, by which now for several hundred years the Turkish people have been so wretchedly led astray, point by point, and at the same time to refute and overthrow it in such a manner that even to the Turks themselves their Law-Book, the Qur'an, must become a horror and an abomination. And alongside this I shall withhold nothing that may serve to promote eternal salvation.

As a preface to this work, I first declare that I shall present the Mohammedan Qur’an with the utmost diligence, adding nothing other than what its content states. I shall pass over little — only such matters as are in themselves so utterly offensive and unworthy of being brought to light, or so impossible to defend in truth before any reasonable person. I therefore ask the reader to compare these things diligently, one against the other, and he will at once perceive on what utterly groundless fables, for the most part, the Qur'an has been founded.

Translator's Note....2
Dionysius of Rickel, the Carthusian, to the Christian Reader.....3
The First Book.....7
Against the Turkish Law of Mohammed, called the Qur'an..... 7
Chapter 1: Of the Origin of Mohammed, His Manner of Life, His Conduct, and His Belief..... 7
Chapter 2: Of Mohammed's Coarse, Carnal Understanding Concerning Salvation.....10
Chapter 3: What Errors the First Chapter of the Qur'an Brings Forth 12
Chapter 4: Of the Errors of the Qur'an in Its Second Chapter.....14
Chapter 5: Of the Error of the Qur'an in Its Third Chapter.....17
Chapter 6: Against the Law of Mohammed Concerning Divorce..... 19
Chapter 7: Errors of the Qur'an in Its Fourth Chapter.....21
Chapter 8: Errors of the Fifth Chapter of the Qur'an.....21
Chapter 9: Errors of the Sixth Chapter of the Qur'an.....22
Chapter 10: Errors of the Eighth Chapter of the Qur'an.....23
Chapter 11: Errors of the Ninth Chapter of the Qur'an.....23
Chapter 12: Errors of the Tenth Chapter of the Qur'an..... 25
Chapter 13: Errors of the Eleventh Chapter of the Qur'an..... 26
Chapter 14: Against the Folly and Errors of the 12th Chapter of the Qur'an.....27
Chapter 15: Against the Errors of the 13th Chapter of the Qur'an..... 31
Chapter 16: Errors of the 14th Chapter of the Qur'an.....33
Chapter 17: Errors of the 15th Chapter of the Qur'an..... 34
Chapter 18: Against the 16th Chapter of the Qur'an.....34
Chapter 19: Errors of the 17th Chapter of the Qur'an..... 35
Chapter 20: Against the Errors of the 19th Chapter of the Qur'an.....36
Chapter 21: Of the 20th Chapter of the Qur'an..... 37
Chapter 22: Errors of the 21st Chapter of the Qur'an.....38
Chapter 23: Against the Errors of the 22nd and 23rd Chapters of the Qur'an..... 38
Chapter 24: Of the 24th Chapter of the Qur'an.....39
Chapter 25: Errors of the 25th Chapter of the Qur'an..... 39
Chapter 26: Against the 26th Chapter of the Qur'an.....40
Chapter 27: Of the 27th Chapter of the Qur'an..... 41
Chapter 28: Against the Errors of the 28th Chapter of the Qur'an.....41
Chapter 29: Of the 29th Chapter of the Qur'an..... 41
Chapter 30: In the 30th Chapter of the Qur'an.....42
Chapter 31: Against the Fables of the 31st Chapter of the Qur'an..... 42

Chapter 32: Errors of the 32nd Chapter of the Qur'an..... 42
Errors of Several Following Chapters of the Qur'an (Chapter 33)..... 43
Chapter 33: Errors of the 63rd Chapter of the Qur'an.....44
Errors of Several Following Chapters of the Qur'an (Chapter 34)..... 45

The Second Book.....47
Against Several False Teachings of Mohammed..... 47
Article 1: Against the Beginning of Mohammed's Teaching..... 47
The First Question..... 47
Article 2: Further Questions of Abdias.....49
Article 3: Mohammed's Answer from One up to a Hundred Questions.. 50
Article 4: Further Numbers of the Jew's Questions..... 53
Article 5: Further Recital of Following Questions.....56
Article 6: Other Lying Answers of Mohammed to Some of the Said Jew's Questions..... 57
Article 10: What Mohammed Sets Forth Concerning Moses, etc..... 67
Article 11: Mohammed's Answer to the Questions Concerning What Is Below the Earth..... 70
Article 12: Of the Pleasure of Paradise — Mohammed's Answer.....72
Article 13: Mohammed's Answer Why Wine is Forbidden by Him to Drink..... 74
Article 14: Mohammed's Answer Concerning the Pains of Hell..... 75
Article 15: How and in What Manner the World Will Pass Away on the Last Day, and How the Judgment Will Be Held..... 76
Article 16: Of the Throngs of Men at the Last Judgment, As Mohammed Answers..... 78
Article 17: What Mohammed Held Concerning Christ, and What Testimony He Gives Him.....79

The First Book

Against the Turkish Law of Mohammed, called the Qur'an

Chapter 1: Of the Origin of Mohammed, His Manner of Life, His Conduct, and His Belief

Mohammed, whom the Turks hold in such high honour, is by birth of mean and undistinguished origin. He was raised by his father's brother in Arabia, and at first dwelt in the city of Mecca, together with his blood-relatives, in an idolatrous religion (for the Arabs of that time worshipped idols) — not long after the holy Pope Gregory and Heraclius the Roman Emperor reigned. At first he was a camel-driver for Khadija, the daughter of Hubert, for whom he drove camels into Syria and other regions for trade in exchange for his wages. He had received no other good instruction; yet by nature he was of a stern and bold disposition, full of cunning and quick stratagems. Therefore, raised by the help of fortune, he took the said Khadija as wife and rose to extraordinary wealth.

When, however, he became aware of his wealth, he employed his cunning. He set out to become a lord and king over his own people and homeland: he gathered a following, began to roam about plundering, murdering, and robbing, and to be seditious against everyone. By this he intended to drive fear into the people, that he might the sooner come to the kingdom. But because his low origins were known to all and for that reason he was held in contempt, so that he could not by sword and force achieve his ambition outright, he resorted to another device and gave himself out to be a prophet. He attached to himself about forty highwaymen, whom he hid in the woods, and they robbed and murdered whomever fell into their hands.

Among others of his companions there came to him a monk called Sergius — a Nestorian, that is, one of those heretics who maintained that Jesus Christ was not God but a mere man — who, on account of his misdeeds, had been driven out and banished from his cloister. This Sergius instructed Mohammed in many things from both Testaments,

twisting the Scripture wherever he pleased. He arranged and wrote out the Qur'an (which is in Arabic, “a gathering-together of the commandments”), the Turkish book of laws, with many strange fables, lies, and invented dreams gathered together both from the Jews and from the heathens. In it, in particular, in order to make himself agreeable, he greatly exalted the monks and Christian priests on account of their humility. Thereupon Mohammed let it be heard among the common, ignorant people that this Book, the Qur'an, had been sent to him by the angel Gabriel at God's command. By this he deceived the simple folk, and at length, on account of this assumed spirituality, was elected by them as their king.

Now there were in the city of Mecca three notably learned and crafty Jews who feared that Mohammed, with time, would in earnest take up the Christian faith, of which Sergius had instructed him in part. They therefore came to him with feigned pretence, submitted themselves to his teaching and sect, and likewise inserted into the Qur'an many shameful lies. Meanwhile, after the Roman Empire of that age had grown weak and was faring badly, Mohammed at last took the sword forcefully into his hand. He conquered many cities and towns in Asia and Africa, and in addition a good portion of Spain, and thereby grew in power, planting his false invented faith far and wide. In all other matters he conducted himself in every base licentiousness with women: he had fifteen wives of noble birth and two maidservants taken to wife.

When he was afflicted with the falling-sickness (epilepsy), he persuaded his wives that the angel Gabriel appeared to him so often with such radiance that he could not endure the brightness of his face and the mystery of God's command, and was therefore taken up in a rapture. At last, mortally ill, he commanded his followers not to bury him after his death, because on the third day he would ascend into heaven. Thus he deceived his adherents even after his death. For when they had waited for his ascension, on the fourth day he stank so foully that they cast him out naked — as Gumbram writes; though Elusan says he was washed and buried in three layers of clothing.

After Mohammed's death, when each man fell back to his idolatrous sect, the aforesaid Jews — who had remained with him until his death — went over to Ali, a son of Abu Talib, and said: “Inasmuch as you are of so lordly a spirit and of good lineage, why do you not raise yourself up to be a prophet, as your companion Mohammed did, who was a Nestorian Christian? We will render you assistance, help, and counsel in all your matters, just as we did to Mohammed during his lifetime.” Upon this Ali presented himself, and the three Jews delivered to him the Qur'an which Mohammed had left, to complete its writing. They diminished and increased it according to their pleasure with sheer invented lies and fables, as follows hereafter.

So much in brief survey concerning Mohammed, his person, and his origin. We will now proceed to disclose the chief points of the Qur'an, with their refutation drawn from true, divine, and irrefutable Scripture.

Chapter 2: Of Mohammed's Coarse, Carnal Understanding Concerning Salvation

In the opening of the Qur'an, Mohammed brings forward many foolish protestations as to how his Book is so trustworthy and true, given to him by God, and conformable to both Testaments — which is needless to relate here, since this is shown most briefly in his progress from chapter to chapter. Mohammed gives Christ Jesus, and likewise Mary His virgin mother, glorious testimony. He likewise raises Christ above all prophets, but does not acknowledge Him as the Son of God; and besides this he praises himself in the highest. We shall pass over here, as fable-work, what is particularly offensive to Christian believers — for he needs no further testimony concerning Christ than what the true prophets and the Gospel testify.

Qur'an: In the First Chapter, Mohammed alleges that God will let the pious who acknowledge Him enter Paradise, where they shall possess the sweetest waters, apples, and fruit of every kind, the most beautifully adorned and finest women, and every good thing in eternity.

Antithesis: This bestial, fleshly understanding no heathen ever held — except the Epicureans, who placed their happiness in pleasure, and whose folly even Plato and Aristotle, both heathens, severely censured. For if the soul of man is immortal, and salvation is its highest good, then it cannot consist in such outward pleasure, but in an eternal and indestructible state which God the Lord has promised to His own — a state inexpressible, which no eye has ever seen, no ear has ever heard, nor has it entered into any human heart (Isa. 64; 1 Cor. 2). Furthermore, since God is a Spirit (John 4), He will likewise endow His image spiritually, with eternal joys. Moreover, the Kingdom of God does not consist in eating and drinking (Rom. 14) — which flesh and blood cannot inherit (1 Cor. 15) — but solely in the will of God and in a firm fixed faith in His promise, according to the apportioning of His divine gifts (John 3). Thus the salvation of the spiritual man begins here and lasts there eternally (Phil. 3). But those whose belly is their god shall receive their reward with shame. What more foolish thing could one bring forward than the lust of women which is to be in

Paradise? It is in itself fable-work. For in the resurrection (Matt. 22) those whom God has chosen will neither marry nor be given in marriage, but shall be like the angels of God, and the righteous shall shine like the sun in the Kingdom of their heavenly Father, and each shall receive his reward (Matt. 13). Such joy, the free eternal recompense of God, Christ asked of His heavenly Father for His own in John, when He said: 'Father, I will that those whom Thou hast given Me may be where I am, that they may behold My glory which Thou hast given Me; for Thou hast loved Me before the foundation of the world' (John 17). From which it follows that the salvation of man does not consist in the earthly Paradise, which is perishable, but in an eternal rest in God the Lord, who is all in all (Eph. 1).

Chapter 3: What Errors the First Chapter of the Qur'an Brings Forth

Qur'an: God, says the Qur'an, taught the unformed Adam alone the names of all things created, which were not yet known even to the angels.

Antithesis: In the Book of the Creation it is written that God the Lord brought all manner of birds and beasts to Adam to see what he would call them, and he gave each beast and bird under heaven, and beast on the field, its name (Gen. 2). But how could Adam have done this had he not previously known their nature in the perfect creation of God? Before Adam, the angels were created without doubt in all knowledge — as Aristotle, his successors, and before him Plato and the most famous heathens write of the Intelligences. Therefore it is foolish to believe that they, the angels, received their knowledge only after Adam. That were a diminution of the omnipotence of God. The prophet Ezekiel speaks from the mouth of God to the king of Tyre, under the figure of the cast-out angel whom the Qur'an calls Beelzebub: 'Thou art the seal of resemblance, full of wisdom, and of surpassing beauty, and didst sit in the delight of Paradise' (Ezek. 28). At that time Adam was not yet created, and yet the cast-out angel had, just as well as the other angels, the understanding and knowledge of all things. Therefore what the Qur'an sets forth here all comes from the invented fables of the Jews, who befooled and persuaded him. They likewise hold that the Qur'an, as if spoken from God's mouth, is to be earnestly observed and obeyed.

Qur'an: Ye children of Israel, this My Book of the Qur'an shall be unto you a strong support and the foundation of My Law.

Antithesis: But this God will not, that lies should press in before the truth — before God's true Law.

Qur'an: Mark, that every man who lives rightly, whether he be Jew or Christian — even though he should fall away from his Law and adopt another — yet he obtains divine favour.

Antithesis: This is heretical and false. For without the Evangelical teaching, which is preached to all peoples, no man can be saved; rather

Christ the Lord is the only true Saviour (Matt. last). It is not necessary to set this forth further here, since this is universally undisputed and the Scriptures show it abundantly everywhere.

Qur'an: If, according to the teaching of God, anyone should refuse to disclose a murderer who is unknown, let him touch the slain man with a piece of a slaughtered cow that has been quartered: thereupon the dead man will rise up and disclose the murder.

Antithesis: What superstition and sorcery is this! Will it then yet have a semblance from God's command in Deut. 22? But it is far another meaning — read it there. Therefore it is an empty Jewish invention. It was another matter with Saul (1 Sam. 28) when by God's permission the deceased Samuel was raised; and with Elisha (2 Kings 4); and with Lazarus, raised by Christ (John 11).

Qur'an: As if God Himself were speaking to Mohammed, the Qur'an says: 'The wicked men shall by no means be subject to thee, since even the most truthful prophets — their fortified Law — they have cast away and despised.' And further he says: 'Some hold that the Maker of the firmament has assumed a son: to whom the truth does not assent.'

Antithesis: He who falls, falls; or he stands to his Lord. There no false judgment shall be passed (Rom. 14). And to drive back the powerful testimonies of both Testaments concerning the true living Son of God, Christ Jesus, is to charge God the Lord with lies (Deut. 18). For he is not believed who refuses the testimony which God Himself bears of His Son (Matt. 3). But how this birth of the eternal Word of God came to be, John in his first chapter describes most plainly.

Qur'an: Whosoever forsakes the Law of Abraham, or holds it in admixture, is a brute beast.

Antithesis: What there is the Law of Abraham, other than circumcision? But that has been done away with, and in its stead Baptism has been ordained at God's command.

Further, the Qur'an in its first chapter declares that the devil instructed Solomon in the knowledge of the Black Art (as one calls it). This is in

itself false and full of lies. For all his knowledge God the Lord alone bestowed upon him (1 Kings 3).

Chapter 4: Of the Errors of the Qur'an in Its Second Chapter

Mohammed, as a base advocate of all unchastity, esteemed adultery and the violation of related kinship lightly — notwithstanding (as mentioned above) that he had sufficient and indeed beyond all measure provided himself with wives. He has set down in his Book that all prayer to God shall take place at Mecca alone — being ignorant of Christ's teaching that the true worshippers worship the heavenly Father in spirit and in truth (John 4), and are not bound to any place save where the people gather for the honour of God.

Qur'an: Ye pious men, abstain from abomination and from that which has died of itself, from swine's flesh, from blood, and from every beast that is not slain in the name of your Creator.

Antithesis: Against this is Paul, who says: ‘All God's creatures are good, and nothing is to be rejected if it is received with thanksgiving’ (1 Tim. 4). And: ‘If anyone bids you to a meal, eat whatever is set before you, asking no further questions for conscience's sake’ (1 Cor. 10). In this also the figurative Law has been abolished.

Qur'an: God by no means demands hard things of us.

Antithesis: Why then does Christ say: ‘Strive that ye enter in by the narrow gate; for broad and wide is the way that leads to destruction, and many find it’ (Matt. 7; Luke 13). Likewise: ‘Those who are Christ's have crucified the flesh with its lusts and desires’ (Gal. 5). Likewise: ‘If anyone strives, yet is he not crowned, except he strive lawfully’ (2 Tim. 2). What strife there is between the flesh and spirit, against the vanity of the world, against the devil, and against all godless desires — which are not lightly to be overcome!

Qur'an: God has permitted us, as a common practice, the nightly intercourse with women, since He recognises that such restraint is not only burdensome but impossible to maintain.

Antithesis: Where this intercourse takes place according to the ordinance of God the Lord in the married state, this saying is fitting and conformable to the word of God: 'Be fruitful and multiply upon the earth' (Gen. 1). But as Mohammed alleges it, it is fundamentally false. Otherwise the gift of chastity were taken away by God, by which some make themselves eunuchs for the sake of His Kingdom (Matt. 19), and the yoke of Christ would not be made light. Here one may well perceive on what fleshly desires Mohammed has based such a prescription.

Qur'an: When ye have fasted the whole day, ye may break it by night and eat and drink as much as ye please, until the dawning of the morning red and the rising of the sun.

Antithesis: See, what a beastly life is this — contrary to human nature, and praised by no one of right mind. Where remains the teaching of Christ: 'Take heed that your hearts be not weighed down with surfeiting and drunkenness, or with the cares of this life' (Luke 21). 'Woe to you who are full, for ye shall hunger.' Therefore Paul also faithfully warns: 'Beloved, abstain from fleshly lusts, which war against your souls' (Rom. 13). 'Be not full of wine, wherein is unchastity' (Eph. 5). Who has ever held the night-feasting to be good, harmless, and not contrary to nature — even among the heathen, let alone among the pious servants of God: Moses, Elijah, all the prophets, John the Baptist, yea Christ Himself, who in fitting moderation led and ended their lives? Far be such teaching from us — fasting by day in order to fill ourselves again by night. Would to God it might not happen among us Christians.

Qur'an: If anyone shows thee insult, or any kind of injury, repay him in like manner.

Antithesis: It is to be wondered at, since Mohammed so often demands that one believe the Gospel of Christ and steadfastly obey it, that he makes his Law contradict himself in this respect, and altogether opposed to the teaching of Christ in Matt. 5; likewise to Paul, who teaches: 'Bless those who persecute you; recompense to no man evil for evil' (Rom. 12). Moreover God the Lord speaks through Moses: 'Thou shalt not avenge thyself, nor bear ill-will against the children of thy

people' (Lev. 19). Of this David said: 'If I have rendered evil to those who were at peace with me, or pursued my enemies without cause, then let my enemy persecute my soul, take it, and grind my life into the earth, and lay my honour in the dust' (Ps. 7). In sum, Christ entirely abolishes such revenge in His prayer: 'Forgive us our trespasses, as we forgive our trespassers' (Matt. 6).

Chapter 5: Of the Error of the Qur'an in Its Third Chapter

From wantonness, and from the special whispering of the devil, Mohammed lets himself be heard further in his Qur'an, as though God had spoken to him.

Qur'an: Whoever changes thy Law into another and persists in it shall, in the world to come, have earned the unquenchable fire.

Antithesis: Here it appears that Mohammed's Qur'an is full of lies, and is nothing but an erroneous, perverse teaching, against divine Scripture. For he forces his own invented Law to pass for God's Law.

Qur'an: He who asks about wine-drinking, dice-play, chess, or other gaming — I say that such drunkenness or gaming is one of the greatest sins.

Antithesis: This is fundamentally false. For wine is a creature of God, given for the good of man who drinks it in measure (1 Tim. 4). And since every creature of God is good, and nothing to be rejected if received with thanksgiving — why does he then forbid wine? Did not Christ at Cana of Galilee, and at other wedding-feasts, in like manner drink wine (John 2)? And Paul allowed his Timothy to use wine in moderation, on account of his weak stomach (1 Tim. 5). It also gladdens man's heart and is useful for many things (Ps. 103). And in the Old Testament, Jacob brought wine before his father when he was about to bless him (Gen. 27). Likewise the holiest fathers of both Testaments did not abstain from wine — though its abuse is never praiseworthy and indeed harmful to body and soul. In some cases it is forbidden for special reasons. Thus the Lord commanded Aaron and his sons that they should drink neither wine nor anything intoxicating when they entered the Tabernacle of Witness (Lev. 10). Likewise wine was forbidden the Nazirites, not without cause (Num. 6). Likewise John the Baptist drank no wine. But that pertains to particular persons. As a general practice, wine is permitted to those who drink it with discipline and thanksgiving, according to each one's age and sex. Yet among the ancient Romans, when a woman drank wine it was a most shameful offence. As regards play, this too is a foolish commandment. For passing the time at it is, indeed, a frivolity, but no

such grievous sin, where playing does not take place with intent to defraud and to ruin one's neighbour.

Chapter 6: Against the Law of Mohammed Concerning Divorce

In divorce, Mohammed permits each man to dismiss his wife from him at whatever time he wills, without any reason, or for the most trifling cause — not only once, but as often as he pleases (yet not above the fourth time). Such a Law is wholly against nature and is endured by no beast. Likewise opposed to it is the teaching of Christ, who says: 'It hath been said to them of old that whosoever would put away his wife should give her a writing of divorcement; but I say unto you, whosoever puts away his wife, except for fornication, makes her commit adultery (that is, gives her cause to commit adultery), and whoever marries one who has been divorced commits adultery' (Matt. 5). For the woman, says Paul, is bound by the law of conjugal duty so long as her husband lives (Rom. 7). And the husband has no power over his own body, but the woman; and conversely the woman has no power over her body, but her husband (1 Cor. 7). In a similar matter the Pharisees came to Christ tempting Him and said: 'Is it lawful for a man to put away his wife for any cause whatever?' He answered them, saying: 'Have ye not read that He who in the beginning made man, made it that they should be one man and one woman, and said: Wherefore a man shall leave father and mother, and shall cleave to his wife; and the two shall be one flesh? So they are now no more two, but one flesh. What therefore God has joined together, let no man put asunder' (Matt. 19; Gen. 2). But that God the Lord allowed Moses the bill of divorce was on account of the hardness of heart of the Jews, for they were a stiff-necked people (Exod. 34). On this read further Malachi chapter 2. And in sum: marriage is instituted directly by God, and is wholly conformable to nature — not only to bring forth children, but also to bring them up in the honour of God and to good morals, and to gather a store of bodily nourishment for them; and that not only for a season but as long as the parents live (1 Cor. 7). From whence then comes such unjust separation, but from the devil, and his disciple Mohammed?

Qur'an: In divorce, the woman shall not betroth herself to any other unless three months have elapsed; in which time the husband who has dismissed her may, if he wishes, take her back.

Antithesis: Reconciliation between married couples Paul allows, since indeed it is Christian that one should bear the other's burden (Gal. 6). The lazy excuses, however, which the Mohammedans put forward as to why they may divorce, are these: First, on account of anger and hatred, when one fears that one may put the other to death. Secondly, on account of the onset of unbecoming sickness, such as falling-sickness or other grievous female maladies. Thirdly, deformity of body. Fourthly, barrenness. These reasons are by no means weighty enough; rather they are against all brotherly love. For indeed a Christian person owes to another above all to show love and friendship — since God Himself is love (1 John 4) — but this is rent asunder by divorce.

Chapter 7: Errors of the Qur'an in Its Fourth Chapter

Let no one apply force, says Mohammed, on account of the Law, since by it the right and the wrong are made manifest.

Antithesis: If this be so, why then does Mohammed so earnestly insist that the sword be used and that those who do not adhere to him be compelled by force to believe his Law?

Chapter 8: Errors of the Fifth Chapter of the Qur'an

Qur'an: Concerning the person of God, Mohammed is to have been told: 'If anyone wishes to dispute with thee, say that thou hast turned thy face to God and to His followers, etc.'

Antithesis: What kind of way were that — to make new sayings and yet not say why? Far otherwise teaches the apostle Peter, when he says: 'Be always ready to give an answer to every man that asks of you a reason of the hope that is in you, and that with meekness and fear, etc.' (1 Pet. 3). Moreover Mohammed himself says in his 36th chapter: 'Address every law-believer (except the wicked) at all times in friendly manner if they dispute.' He is in this respect inconsistent with himself.

Qur'an: Christ, when he saw the Jews persisting in their unbelief, said: 'Who will follow me in the name of God?' Then certain men clothed in white said: 'We who believe in God will follow thee in the name of God.' And further: 'O Maker, we hang upon this Book and follow thy command, to share it with the believers.'

Antithesis: If by 'this Book' Mohammed means a material written book, that is false. For Christ never wrote any book; rather only by mouth did He instruct His apostles in the Evangelical message and teaching. After He ascended into heaven and sent the Holy Ghost, then for the first time, by the inspiration of the Spirit of God, the four Evangelists wrote the Gospels.

Qur'an: It is not fit or proper that he to whom God sends His Book and wisdom — yea, that he who teaches the prophecy — should persuade anyone to worship him as God.

Antithesis: With these words Mohammed betrays his erroneous belief about Christ, whom he sets forth as a mere man only, and does not acknowledge as the true only-begotten Son of God and God.

Chapter 9: Errors of the Sixth Chapter of the Qur'an

In this chapter there are many godless and useless words. Every man, he says, who enters the temple at Mecca shall be at peace and free from all fear. Likewise that the Christians who follow the Law of Mohammed and turn to his Law cause those who were formerly well established in the Mohammedan Law to become evil and superstitious.

Antithesis: As though his Law were entirely just, when it is in truth nothing other than a Law of eternal ruin. How could the temple of Mecca be so highly exalted, since God the Lord does not dwell in temples made with hands (Acts 17), but rather looks upon him who is of a humble and contrite heart and trembles at His words (Isa. 66) — which does not appear in the bloodthirsty Mohammed.

Qur'an: The compass of Paradise compares with that of heaven and earth.

Antithesis: This is against all mathematicians and against the truth. For since the earth is like a point compared to the circumference of the firmament, and the earthly Paradise is only a part of the earth, how then could a comparison in size take place? Mohammed thus shows his foolish ignorance.

In the seventh chapter of the Qur'an, Mohammed likewise shows that all those who oppose his Law and are slain by his men in war on that account incur eternal damnation, but his own followers obtain eternal salvation. The opposite might well be true, since he and his followers are altogether godless, of a seducing faith, and despairing — as follows hereafter.

Chapter 10: Errors of the Eighth Chapter of the Qur'an

Qur'an: Take two, three, or four wives in marriage. But should you be unable to keep them peaceably together, then take as many as you can master. And in the 32nd chapter he says: Practise chastity only with your wives, your maidservants, and those subject to you; for from this no complaint arises.

Antithesis: Thus he allows three married wives, and besides those bought, and as many as a man wills who has captured them in war, so many as he can endure and feed. This Law is altogether contrary to that of God. For God the Lord created man and woman, male and female (Gen. 1), to indicate that each should be content with one spouse — above all in the new Law of Christ. That, however, in the Old Testament, in the natural Law and in the written Law, some had more than one wife, was done by divine permission, of hidden inspiration, and for special cause; but it has no place after the Incarnation of Christ. Such liberties of a few do not therefore make a common right. And on account of unchastity, each man should not have many wives, says Paul (1 Cor. 7) — which is foretold to a leader of the word of God (1 Tim. 3).

Qur'an: God hates and punishes those who do evil and only wish to repent and turn from their wickedness at their last end.

Antithesis: But that would withdraw from God's mercy. For in whatever hour the sinner sighs, God will not remember his misdeed any more (Ezek. 18). Christ also heard the thief on the cross in his last need (Luke 23). But it does not follow from this that one should sin upon God's grace and mercy and put it off until the last necessity. For there is nothing in us, in such case, of which we may be sure.

Chapter 11: Errors of the Ninth Chapter of the Qur'an

Qur'an: Men of ample means, he says, shall buy chaste women and take them in marriage.

Antithesis: This Law of Mohammed gives the rich too much advantage and shoves back the poor, who have not the means to buy

such women. It is a foolish law, along with other foolery contained in this chapter.

Qur'an: After intercourse with women and the relieving of the bowels, before you should pray, you should wash. But where there is no water at hand, sprinkle yourselves with the clean dust of the earth.

Antithesis: He means thereby to make them innocent. This Mohammed learned of the desperate Jews. What does the husband sin with his wife when he unites with her either for the desire of offspring, or out of obedience to his wife, or that she fall not into adultery? What avails after such an act the washing with water before prayer? Truly the discharge of nature is in all men without sin, as a necessary purgation of nature. If, however, anything is amiss in that the man unites unjustly with a woman, against the commandment and ordinance of God, let him then confess this to God the Lord, ask for grace and forgiveness for such misdeed. Then God recognises the quiet heart and has far more pleasure in its inner cleanness.

Qur'an: God does not forgive the highest deadly sin — those that are far more abominable than the lesser others. But the lesser He forgives whom He will.

Antithesis: This point is in essence false. For God the Lord wills not that any man, however greatly he sin, should despair of His grace, since despair displeases Him most highly, and His mercy is unfathomable. The Scripture shows this clearly in Manasseh (2 Kings 21; 2 Chron. 33), whose sins were exceedingly many and great, yet he obtained grace. And according to Paul's teaching, God's mercy is so great that often, where sin abounded, grace overflowed (Rom. 5). Christ before His passion foretold to the Jews that after His suffering they would believe in Him (John 14). God the Lord has likewise forgiven those who crucified His only-begotten Son (Luke 23).

Qur'an: God is to have said to Mohammed: ‘In the name of God, wage war. Be only the keeper of thy own life.’

Antithesis: How could this be true? If he is a true prophet of God, as he boasts, sent from God to the people, he should pay attention much

more to the salvation of his subjects than to himself. As the prophet Ezekiel says: 'I have set thee a watchman to the house of Israel, and what thou hearest from My mouth, thereby shalt thou warn them on My behalf' (Ezek. 3). Not stir up strife, war, and discord among them.

Chapter 12: Errors of the Tenth Chapter of the Qur'an

Qur'an: Ye pious men, what fellowship have ye (says Mohammed) with the unbelievers? Ye shall not unite yourselves with them either in fellowship or in friendship — unless beforehand you have brought them by force and plundering to the right way of God. And where you fall upon them, if it is in your power, take them and slay them.

Antithesis: Is this dealing in the meekness of the spirit — to plunder, slay, force men to belief, set them in stocks and blocks, torture, torment, martyr, and finally kill them? Is not faith a gift of God (Eph. 2:8; 2 Thess. 3) and not for every man? The Spirit of God will indeed be free, not coerced (2 Cor. 3); and the impulse comes only from above (Jas. 1) — from the Father of lights, and stands not at all in the outward sword, except as it concerns the body and open misdeeds, which a common polity defends and which gross offences of one's neighbour. God alone is the searcher of hearts (Rev. 2). To the outward judge is committed the sword from God (Rom. 13), to protect the pious and the abandoned and to punish the wicked. But within is the Kingdom of God and the true knowledge of Him (Luke 17), and the bodily power, or death, will deprive the believer of nothing in this matter (Matt. 10). The wretched Mohammed contradicts himself in many of his chapters, particularly in this point — needless to enumerate here. It is no wonder, indeed, since he was wholly a worldly child, full of unchastity, robbery, and uncouth nature; moreover, blinded by an excommunicated monk and crafty Jews, so that he might bring forth, audacious and inconsiderate, white and black. As mentioned above. Christ our Saviour never compelled anyone to believe; rather He commanded Peter to put up his sword. James the apostle, after he had completely overcome the magician Hermogenes and shamed him, did not compel him to believe but said to him: 'Go free hence wherever thou wilt; for our teaching and faith forces no one to turn to us' (in

Ecclesiastica Historia). Likewise Simon and Jude overthrew two extraordinarily great magicians and gave them this dismissal: ‘God will have no compelled service.’ Likewise the holy Pope Sylvester, when after he had brought the Emperor Constantine to the Christian faith and yet none on the Council at Rome would convert, and the Emperor on that account was angry and would have all of them slain, Pope Sylvester would not allow this, presenting to the Emperor the same reason: that compelled service is contrary to God.

Chapter 13: Errors of the Eleventh Chapter of the Qur'an

Mohammed relates many shameful points in this his chapter — namely, how the Jews killed Christ the Son of Mary, the messenger of God, but in no way Him Himself, but rather another in His likeness who was hung on the cross and slain. God, however, is to have taken Him to Himself. Furthermore, in another place he ascribes to Christ and says: ‘When the Jews thought to mock Jesus, they were much more mocked.’

Antithesis: Take note here, pious Christian, with what audacious lies Mohammed conducts himself, who yet wishes to be in part an adherent of Christ's teaching and a prophet besides. Did not the angel Gabriel (whom even he holds in high honour) say to the prophet Daniel: ‘After 62 weeks the Anointed shall be cut off’ (Dan. 9)? Not another for Him, but He, for all our sins. The Scripture of the prophets is full of this, as Paul also relates in the Acts of the Apostles, that God the Lord through the mouth of all the prophets has foretold that His Anointed Christ would suffer (Acts 3). And John in his Gospel testifies from the mouth of the truth Christ that He laid down His life for His sheep (John 10). And in this love of God appeared toward us, that He sent His only-begotten Son into the world that we might live through Him. And in this is love — not that we have loved God but that He first loved us (1 John 4). See how the lying Mohammed brings forth invented fancies and dreams, and casts into oblivion all the miracles which Christ truly wrought, without any deceit, in the presence of many of the people and the learned Jews. He moreover truly showed His love at the end of His

earthly life, when He prayed for His enemies and crucifiers (Luke 23). Therefore it is nothing but an invented fable that Christ was taken in mockery — in whose mouth no deceit was ever found (Isa. 53).

Chapter 14: Against the Folly and Errors of the 12th Chapter of the Qur'an

Qur'an: Ye pious men, when ye rise in the morning to pray, wash your face, your hands and arms up to the elbows, your feet up to the knee-caps, and comb your hair backward. And if ye unite with your wives, then bathe afterwards. But those who are sick or are travelling on the road, when they relieve their bowels or have just come from intercourse with women, and find no water, shall sprinkle their face and hands with the clean dust of the earth and dry themselves. For God has pleasure in your cleanness.

Antithesis: Of this enough has been said already in the eleventh chapter. But I say: O shameful Mohammed, what pleasure does God have in your outward cleanness, when alongside it your heart is full of unchastity, plundering, and roguery? God the Lord indeed loves cleanness, as Christ says: 'Blessed are the pure in heart, for they shall see God' (Matt. 5). He does not speak here of outward cleanness, which besides this is a courtly comeliness. But how strictly Christ rebuked the scribes and Pharisees of the Jews, who were so highly busied about such outward cleanness, while inwardly they were full of envy, robbery, hypocrisy, and vice — outwardly and in appearance gleaming pious, inwardly great rogues (Matt. 23; Luke 11). Would to God we did not have the like in our time.

Qur'an: Ye Jews and Christians, ye are God's beloved children (as ye say). Why then does He punish you for your sin and inflict evil upon you? Ye are after all nothing but men created by God.

Antithesis: How mockingly Mohammed shows himself, as a coarse uneducated man. He would conclude: that since the Christians at times fall into transgression, they are therefore not God's children. He has not read the Scripture well, for God the Lord says: 'Those whom I love, I chastise and correct' (Rev. 3). And blessed is the man whom the Lord chastises (Job 5). For through much tribulation we must enter the

Kingdom of God (Acts 14), and force takes it (Matt. 11). Against this, God speaks through the prophet David to the rejected and godless: 'I have let them walk according to the desires of their hearts and continue in their sins' (Ps. 80). Therefore Paul also says: 'If ye are not chastised, ye are bastards and not children. For where is a son whom the father chastises not?' (Heb. 12). That the Jews also in the Old Testament are called children of God, the Scripture is full. Did not God say to Moses: 'Israel My son, I have said unto thee, let My son go' (Exod. 4). And: 'Is not God thy Father, O Israel, who has possessed thee?' (Deut. 32). Furthermore: 'The Lord has seen and is moved when His sons and daughters provoke Him' (Isa. 1). Furthermore: 'O Lord, our Father and our Redeemer' (Isa. 64). And though they in the New Testament, on account of their stiff-necked unbelief, do not acknowledge Christ the true promised Messiah, they have lost the sonship, and the Christians have been adopted in their stead (Jer. 31). And as many as have received Him, to them He gave the right to become children of God (John 1). Therefore John says: 'Behold, what manner of love the Father has bestowed on us, that we should be called and be the children of God' (1 John 3). Christ Himself teaches us and says: 'Love your enemies, that ye may be the children of your Father who is in heaven' (Matt. 5) — to which our prayer is also directed. And which Christian does not confess that he was created a man by God according to nature, and after the image of God; and after the grace of God adopted as a child to inherit the eternal homeland through our co-brother Christ Jesus?

Qur'an: God altogether refuses to lead the proud men into the right way.

Antithesis: If that were true, many would despair. And how then is Mohammed, the highway-robber, brought by God into the right way (as he boasts)? Read the prophet Isaiah: 'I will lead the blind in a way that they know not' (Isa. 42). Has He not converted the unbelievers to faith? Has He not made Paul, who was on his way to Damascus to attack the Christians, into an apostle (Acts 9)?

Qur'an: Law, judgment, and right is prescribed and laid down for each one of us.

Antithesis: If Mohammed means hereby that God has ordained a special Law for every people and nation, he speaks no truth. The Laws of the heathens, says the prophet, are vain and null (Jer. 10). Yea, all those who do not believe in the true Son of God Jesus Christ are accursed; to whom in the New Testament all nations of the world are called and offered salvation.

Qur'an: Take heed, says Mohammed, that even the men of the Law cannot attain to the full understanding or perfection of any law or faith, except they obey the commandments, the Old Testament, the Gospel, and this Book, which God has set down.

Antithesis: If this be the truth (as in part it is), then no one is fit for salvation unless he be baptised in the name of the Father, the Son, and the Holy Spirit (Matt. 28), and is born anew (John 3). For the Gospel teaches such, and clearly proves that no one is saved but through the one and only Mediator Jesus Christ, the true Son of God (1 Tim. 2). As regards the Old Testament, it has its understanding, as is set forth above sufficiently. For the Law was given through Moses, but grace and truth came through Jesus Christ (John 1). But that Mohammed should mix in his Qur'an like darnel among the wheat — one perceives from chapter to chapter that they cannot endure each other, no more than oil and water, the truth and the lie.

Qur'an: All who say that the Son of Mary is God are by themselves found liars and unbelievers, since Christ said: 'Children of Israel, believe in My God and in your God.'

Antithesis: It is true that Christ called God His heavenly Father His God, as a true man, and according to His humanity. Therefore in His ascension He said: 'I ascend to My Father and your Father, to My God and your God' (John 20). This is most plainly distinguished in the Gospel of John. He who is endowed with grace and reads diligently finds full instruction there. As regards the Godhead also, Christ says: 'I and the Father are one' (John 10). And: 'Greater than I' (John 14). Wherein a sound and Christian understanding is needed.

Qur'an: Mohammed ascribes to Christ that He said: ‘He who sets up to God a partner or sharer shall enter into the eternal fire.’

Antithesis: True, that Christ taught only one God, in His divine being yet of three Persons — God the Father, the Son, and the Holy Spirit. ‘Hear, O Israel,’ says God: ‘the Lord thy God is one’ (Deut. 6). And in observing the letter He does not say: ‘Hear, O Israel: God, God, our God is one God.’ Even as Abraham saw three and worshipped only one (Gen. 18). These divine Persons in the Trinity of God are therefore not, after the coarse understanding of Mohammed, partners or sharers of God, but God Himself in essence.

Qur'an: Further, he says Christ is only a messenger of God.

Antithesis: False. For He is one in essence with God and true God, although according to humanity the most despised in this world by the Jews (Phil. 2). Yet of Him before, Isaiah the prophet prophesied otherwise: ‘To us a child is born, to us a Son is given, whose government is upon His shoulder. And He is called Wonderful, Counsellor, Strong, Hero, Everlasting Father, Prince of Peace’ (Isa. 9).

Chapter 15: Against the Errors of the 13th Chapter of the Qur'an

In the beginning of this chapter of the Qur'an, it is stated that the priests and bishops of the Christians believed Mohammed.

Antithesis: This may well be said of those who were Nestorians or heretics in the Christian faith. But no true Christian has ever given him credence.

Qur'an: At Mecca, God set up his altar table and offering for men.

Antithesis: This and other invented sayings have been refuted in part above. And Malachi says: 'From the rising of the sun to its setting, My name is great among the Gentiles, and in My name is offered everywhere a pure sacrifice and offering of food' (Mal. 1).

Qur'an: When God asked the men in white if they believed in Him and in His messenger Christ, they answered: 'We believe, and Thou art a witness thereof.' After the same men asked Jesus if He had power to set before them the heavenly table, Jesus answered: 'Believe ye in God, then fear Him.' But when they said: 'We will eat thereof for the strengthening of our hearts, that we may confirm with our testimony that Thou hast spoken truth.' And after Christ prayed: 'O God, give us the heavenly table,' God is to have heard Him and said: 'I will give it to them.'

Antithesis: What null fable-work is this! Christ's apostles were not so dull as to follow such fool-work, but knew well God's omnipotence and how He would feed them in eternity.

Qur'an: 'O Jesus, son of Mary, persuade the people not to take thee and thy mother as two gods in God's stead and to worship them.' Jesus answers: 'God will not that I should speak other than the truth. If I have set forth such a thing, it is well known to thee. For Thou pierceth the secret of My heart, but I not Thine. Thou knowest that I told men nothing other than what was Thy commandment, namely that they should call upon and worship Thy and their God only.'

Antithesis: O the audacious heretical speech of Mohammed! Is it not written: 'The Father has given to the Son all judgment, that all may

honour the Son even as they honour the Father; he that honours not the Son honours not the Father who has sent Him; and the Son does all things that the Father does. And just as the Father raises the dead and gives them life, so likewise the Son makes alive those whom He will' (John 5). Likewise there is equal knowledge of God the Father in Christ. For no one knows the Son but the Father, no one knows the Father but the Son — that is, Christ (Matt. 11). And no one has seen the Father but He who is from the Father, the only-begotten who is in the bosom of the Father, He has declared Him (John 1). For He is the Word that was in the beginning, that was with God, and God was the Word. What fable-work then does Mohammed drive about with this? As regards the worship of Mary, no one is so dull or unknowing as to worship her with divine honour — yes, not even the humanity of Christ, or Christ otherwise than as the true God.

Chapter 16: Errors of the 14th Chapter of the Qur'an

Qur'an: 'If we knew, God should say to Mohammed, that thy people, like others, would not believe thee, then we would do signs and wonders through thee.'

Antithesis: See, what deceptive proposal he sets before the common man. What use were signs to him, when the tyrant by the sword drew them in, against the manner of all prophets or persons sent by God? He could perform no signs; therefore he invents such fables.

Qur'an: And further, God should say to him: 'If it is grievous to thee that they will not believe thee, then climb with ladders into the heaven, that thou mayst come back with powers and wonders.'

Antithesis: As if He would say: 'Then they will believe thee.'

Qur'an: But the unbelievers, even though they should see all powers and wonders of God, yet they would not believe, but would say that such signs cannot occur without prior magic.

Antithesis: But that is a cloak. Many signs were performed through Moses in Egypt without any magic (Exod. 10), and at the time of Joshua sun and moon stood still for a day (Josh. 10). But by God's permission and will. Many of the prophets, Christ, and His apostles wrought signs, and people believed them.

Qur'an: The unbelievers in hell say among themselves: 'Could we come back upon the earth, then we would obey God's commandments.'

Antithesis: That has no ground in truth.

Chapter 17: Errors of the 15th Chapter of the Qur'an

Who, God is to have said to him, has commanded Mohammed: 'Speak by no means to a deaf person.'

Antithesis: That is in itself a useless task. Unless he understands by it the unbelievers. Then he is contrary to himself, for in his sixth chapter it is stated: 'He shall proclaim the words of God to the unbelievers and draw all to His Law.'

Qur'an: 'This Book,' says he, 'omits nothing.'

Antithesis: Truly it shows all deceit, fraud, superstition, and heresy.

Chapter 18: Against the 16th Chapter of the Qur'an

Qur'an: 'God should say to Mohammed: I have commanded that the angels humble themselves before Adam your father, and at My commandment they have all obeyed except Beelzebub.'

Antithesis: Of the casting out of the angels, mention has been made above, and there is much in the Qur'an about it back and forth. But far more correctly and substantially is it set forth in the prophet Isaiah: 'O Lucifer, son of the morning, how is it that thou hast fallen from heaven, and art cut down to the ground, that didst plague all peoples? For thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of God, on the sides of the north, I will ascend above the heights of the clouds, I will be like the most High' (Isa. 14).

Qur'an: When God asked Beelzebub on what ground he had not obeyed Him, he answered: 'I am made of fire, and am worthier than he who was created of the dust of the earth.'

Antithesis: See what coarse words those are. They show the complete ignorance of Mohammed. For the angels — whom the learned heathens (Plato, Aristotle, etc.) call Intelligences — are abstracted substances, created without any matter; therefore they are not made of fire. They are also called spirits in Scripture, on account of their bodiless simple essence. And against this is not what David says: 'God makes His

angels spirits, and His servants a flaming fire' (Ps. 104). For such words of Scripture refer to the property of fire, which is conformable to the angelic nature, on account of its burning love. Therefore Paul also says: 'God is a consuming fire' (Heb. 12). And Christ in His Gospel says: 'I am come to send fire on the earth, and what would I that it were already kindled?' (Luke 12). There by 'fire' He means love.

Mohammed ascribes the cause of the Flood here also to idolatry. But it is not so. For in the first world from Adam onward, also down to the time of Moses, idolatry was not in vogue, but only abominable sin against nature aroused the wrath of God and brought the Flood (Gen. 6), after all flesh had corrupted its way upon the earth.

Other lies Mohammed here describes also concerning Moses and Pharaoh, contrary to the biblical history, and not worth the trouble of reading.

Chapter 19: Errors of the 17th Chapter of the Qur'an

Qur'an: God shame, says Mohammed, the Jews who call Abraham a son of God, and the Christians who likewise call Christ a son of God; also those who honour their priests and bishops as their lords, and Jesus, son of Mary, since they have been commanded to worship no more than one God.

Antithesis: God's children are all holy God-believers. As Moses says: 'Be sons of the Lord your God' (Deut. 14) — and that through the gracious adoption of God. Wherein then do the Jews sin if they call Abraham a son of God? But the only-begotten Son of God is alone Jesus Christ — as is sufficiently shown above. Here the unlearned ungifted Mohammed falls back. Should the Christians not show honour to their prelates and superiors, who faithfully proclaim the word of God to them and teach them the right way? That were unjust. For they are vicars of the Lord Christ, to whom Christ Himself says: 'He who hears you hears Me; he who despises you despises Me also' (Luke 10). Dear Mohammed, since thou claimest both Testaments — does not Eleazar call Abraham his lord (Gen. 24)? Does Aaron not say to Moses: 'My lord shall not be angry' (Exod. 32)? And the children of the four

prophets said to Elisha: ‘Knowest thou that the Lord will today take from thee thy lord (Elijah)?’ (2 Kings 2). As regards worship, this is shown above as well. Likewise Scripture calls the judges and authorities ‘gods’ (Exod. 22). As Moses says: ‘Thou shalt not revile the gods.’ But all this is understood, after the manner of speaking, as honouring. Who would otherwise be against this — that the word ‘worship’ alone belongs to almighty, only, highest God.

Qur'an: ‘His messenger (Mohammed means himself) God has sent with the right way and with good Law, that he should reveal it and exalt it above all other laws.’

Antithesis: O the shameless, audacious lies. The Law of Mohammed is full of fleshly unchastity. He had seventeen wives and yet was not contented with them: he reached around and defiled also other women, likewise his own blood-relations, and permitted such villainy to his followers — over and above this, alleging that God permitted him such. Likewise turned to great riches, honour, and the pomp of the world, plants his lying Law by force and the sword. Whereas the Law of Christ teaches all cleanness, humility, patience, the worthlessness of the world's pomp, the freedom of the Spirit, and another spiritual eternal life — by which all those who believe in Christ are saved, as is shown (John 3). His Kingdom is not of this world. His teaching also stands not in any compulsion or sword, but in all meekness of spirit (Matt. 11). Now let every man, even of slight understanding, judge which Law is to be preferred to the other. Yet Mohammed may say that he was sent to men with mercy and gentleness — yes, with plundering, robbing, slaying, blood-spilling, and all violence, so far as in him lies. Lets himself be heard yet that there is no compulsion in faith.

Chapter 20: Against the Errors of the 19th Chapter of the Qur'an

Qur'an: On the day of resurrection, all and each one shall imagine he was dead but one hour, and each shall recognise the others.

Antithesis: Against this is human reason and experience. For the dead shall rise first, says Paul; afterwards we who live and remain shall

be caught up together with them in the clouds to meet the Lord in the air (1 Thess. 4). How then can such repose be in a glorified body, which has put off the mortal and put on the immortal, for salvation or eternal damnation? For we shall rise in the stature of Christ (Eph. 4), without doubt with understanding, to receive the judgment of God through Christ; and the worm of the damned shall never die, their fire shall not go out (Isa. 66). How many of the old fathers cried out to the Saviour with sighing, eagerly desiring His coming, awaiting His advent — and when He, after His divine resurrection, broke the gates of hell and freed them from the bands of the devil, sang doubtless rejoicing: 'O our Redeemer, Thou hast indeed come whom we have so long desired.' And could their sleep be reckoned but for an hour, when it was so many thousands of years? But how one shall recognise another is committed to God the Lord, who is all in all (Eph. 1), in whom rests true right knowledge.

Qur'an: No heavenly or earthly powers, indeed no signs and wonders, are profitable to the unbelievers, that they should believe.

Antithesis: But this is false. Why then has God in both Testaments allowed so many wonders to be done by His own? Have not the apostles of Christ, by their signs, converted the world? Peter made a man lame from his mother's womb walk, and at once five thousand believed in Christ (Acts 3). The centurion at the cross confessed of Christ that He was truly the Son of God (Matt. 27), and many believed in Jesus through this. And Christ Himself says: 'Except ye see signs and wonders, ye will not believe' (John 4). Yes, of this Scripture is full, by which this saying of Mohammed may be refuted.

Chapter 21: Of the 20th Chapter of the Qur'an

Concerning Noah he carries on his fable-work, saying how God commanded Noah to build the ark, but did not previously warn the unbelievers and unrighteous of the Flood.

Antithesis: This is fundamentally false. For Noah built the ark a hundred years (Gen. 6, 7) and without doubt warned every man to

penance and amendment of his life (1 Pet. 3), and threatened the sinners with the Flood.

Qur'an: Likewise Noah is to have set a pair of all creatures into the ark.

Antithesis: This is contrary to the clear history (Gen. 7). It shows, however, that Mohammed was an unlearned man.

Qur'an: He writes that Noah said to his son when he wished to enter the ark: 'Son, ride with me, and be no more an unbeliever.' The son is to have answered: 'I will climb up the mountain, which will protect me from the water.' And Noah is to have said: 'God will spare no one but him to whom He shows His mercy.' Thus they were separated.

Antithesis: Far otherwise the history runs. Noah went into the ark with his sons Shem, Ham, and Japheth, and went out again with them after the Flood. And he had no more than the said three sons.

Qur'an: The unbelievers said to Hud: 'We will by no means abandon what we worship for thy words' sake. For thou with thy powers and signs dost not at all agree with us.'

Antithesis: See how he contradicts himself again, and forgets what was just said in chapter 19. He has been ashamed indeed that he as the only one among all prophets did no signs. Hereafter follow other lies, contrary to scriptural history, needless to set forth.

Chapter 22: Errors of the 21st Chapter of the Qur'an

This chapter of the Qur'an contains the history of Joseph, with various intermixtures contrary to the true history. It is omitted with diligence, as it is plainly described in the first Book of Moses (Gen. 37 etc.).

Chapter 23: Against the Errors of the 22nd and 23rd Chapters of the Qur'an

The opening of the 22nd chapter runs thus: 'The commandments and the rest sent down to thee from heaven (Mohammed feigns God speaking to him) are most truthful.'

Antithesis: Yes, full of all lies, as is sufficiently shown above.

Qur'an: In the 23rd chapter he says: 'Let no one think that God knows not the misdeeds of the unbelievers, although He spares their judgment for the last day.'

Antithesis: Although God the Lord knows all the works of the unbelievers, yet He judges them in particular at each one's death. As Christ also says: 'He who does not believe in Me is already judged, for he believes not in the name of the only-begotten Son of God' (John 3). The general judgment, however (it is true), shall take place on the Last Day, when the Lord shall judge those who are outside the Christian faith (1 Cor. 5).

Chapter 24: Of the 24th Chapter of the Qur'an

As if God were saying: 'Man we have made of dust and of clay; the devil, however, we have created from a pestilential fire.'

Antithesis: How is the devil created of nothing, if he comes from fire? And how is fire so pestilential and poisonous, when all creatures of God are good? Of the angelic substance is mentioned above in the 18th chapter of this book. He likewise speaks childishly here: how God breathed a part of His soul into Adam — which is altogether mocking to hear, as if the omnipotent creation of God did not come about freely.

Chapter 25: Errors of the 25th Chapter of the Qur'an

Mohammed calls the angels in this chapter ensouled, as if they were not entirely of one single bodiless substance. And he further says: 'It is impossible for the devil to do anything to anyone, except to the unbelievers.'

Antithesis: Why then did he assail Christ Himself in the wilderness (Matt. 4)? Likewise why does Christ say to Peter: 'Lo, Satan has desired thee, that he might sift thee as wheat; but I have prayed for thee' (Luke 22)? Therefore He has taught us to pray: 'And lead us not into temptation' (Matt. 6). Was not the pious Job harmed by the devil and severely tempted (Job 1, 2)? Of this many examples might be written

here. But Peter gives his faithful counsel against this, saying: 'Be sober, watch; your adversary the devil walks about as a roaring lion, seeking whom he may devour; whom withstand firm in the faith' (1 Pet. 5). See whether even the pious are exempt from temptation.

Chapter 26: Against the 26th Chapter of the Qur'an

Qur'an: On the Day of Judgment, Mohammed says, to each one a book will be given, in which he will read his deeds.

Antithesis: If this were so, it would be a long judgment (and Mohammed himself says it is to last fifty thousand years), and would not happen in the twinkling of an eye (1 Cor. 15).

Qur'an: Mohammed further says that God loves the fall of the unbelievers.

Antithesis: This is wholly contrary to the saying of God: 'I desire not the death of the sinner, but that he turn from his ways and live' (Ezek. 18). Yes, God deals with us in compassion and wills that none should perish, but that all should turn, all should be saved (2 Pet. 3) and come to the knowledge of the truth (1 Tim. 2). Therefore Christ also calls: 'Come to Me all ye that are weary and laden, and I will give you rest' (Matt. 11). How could He then have pleasure in the fall of the sinner, since for his sake God the Lord did not spare His own Son but gave Him up to death for us poor sinners (Rom. 8)?

Qur'an: He further sets forth in this chapter that God will continue to add fire to the damned more and more.

Antithesis: It is wholly incredible. For from this it would follow that their pain would increase without end, as if they were not at the end of their damnation. For just as God's elect do not increase further in the joy of eternal salvation once received, so likewise the punishment of the damned will not be augmented; and just as the joy of the elect endures unceasingly forward and forward in eternity, so likewise the worm of the damned never dies (Isa. 66).

Chapter 27: Of the 27th Chapter of the Qur'an

In this chapter Mohammed recounts the history of the Seven Sleepers, in support of the resurrection. He mixes in some fool-work however, vexatious to hear. And among other things he says: how God gave to the great king Alexander the knowledge of all things.

Antithesis: This is fundamentally false. For though he learned much from his teacher Aristotle, he did not know all. That an idolatrous, haughty, wine-loving, and unchaste lord should have received such a gift from God is incredible.

Chapter 28: Against the Errors of the 28th Chapter of the Qur'an

All that Mohammed here sets forth concerning Zechariah, Furthermore also of Mary the Mother of Christ, is invented, lying, and contrary to the true history, and even mocking to hear.

Qur'an: And at the end he says: 'Those who say that God has assumed a Son shall on the Last Day learn that they have spoken a shameful word.'

Antithesis: This speech is not worthy of an answer. For that Christ is the true only living Son of God is unquestioned, since in this stands the salvation of all believers. O Mohammed, is this thy Gospel? How does David say: 'The Lord said unto me: Thou art my Son, this day have I begotten thee' (Ps. 2)? Says not John also: 'He who believes not in the Son of God makes the Father a liar' (1 John 5)?

Chapter 29: Of the 29th Chapter of the Qur'an

With the rod of Moses he engages in juggling. But besides this, the Qur'an among other things says to Mohammed, in the person of God: 'Before thee we have never sent any prophet but he used food and went to market.'

Antithesis: This is false. For John the Baptist went in his youth into the wilderness, dwelt there by the Jordan outside the cities, until Herod

beheaded him (Matt. 3; Mark 1), used no common food of men. Likewise the prophet Elijah, where did he frequent the market (1 Kings 17)?

Chapter 30: In the 30th Chapter of the Qur'an

Qur'an: God punishes the Sodomites and destroys them with a rain of strokes.

Antithesis: The history mentions sulphur and fire (Gen. 19).

Qur'an: That the devil made the Qur'an (says Mohammed) is not to be believed and impossible.

Antithesis: But it has happened by his inspiration. There have been many heretics, but more subtle than the lying Qur'an they have written.

Chapter 31: Against the Fables of the 31st Chapter of the Qur'an

It is well shown that of Mohammed his time was such that he was a sorcerer. For so many foolish fables and superstitions are in his Qur'an that it would not be a wonder if he were suspected of more. Of King Solomon he writes how a hoopoe spoke to him and told him certain secrets. Furthermore, how Solomon with his hosts — devils, men, and birds, who praised him — rode forth before an anthill, and saw one in particular who begged him to spare it and its companions, etc. Vexatious and besides mocking to hear. Doubtless taken in part from the Talmud of the Jews.

Chapter 32: Errors of the 32nd Chapter of the Qur'an

Qur'an: The new believers hold thee for a sorcerer. Tell them to bring forth another, better book; then thou wouldst willingly follow it.

Antithesis: See what invention. As if the Gospel of truth were not more profitable than this lying book.

Qur'an: Carion, Moses' servant, he says, God gave such great treasure that a camel had to bow under merely the keys carrying them.

Antithesis: But this is one of the Jewish fables. Such a treasure surely King Pharaoh in Egypt did not have.

Errors of Several Following Chapters of the Qur'an (Chapter 33)

Qur'an: The shameful prophet Mohammed does not fear sin, for he writes: God said to him: 'Prophet, all women whom thou hast bought, also thy kinswomen, and also any others who would willingly do as thou askest, are permitted (but to thee alone) to take or to put away.'

Antithesis: Fie upon the unchristian dealing! What devilish prophet is this Mohammed! 'Woe unto the man through whom offence comes' (Matt. 18). Here it is better to be silent than to speak.

Qur'an: And in chapter 38 he writes how God lent David excessive riches, and made the mountains and birds obey him; how he softened iron, that he might make of it strong armour. Also to Solomon He subjected wind and rain, that they served him morning and evening; and ordered mines, and devils as workmen, that they dug for him therein the ore, and made for him altars and statues, dishes and pitchers.

Antithesis: If this were true, it would also be reported in the books of the Kings; but in sum it is invented fable-work. In chapter 47 he likewise gives another version of what the prophet Nathan dealt with David (2 Sam. 12).

Qur'an: He further says how Job, when he was so cruelly tormented by the devil and complained of it to God, the Lord commanded him: 'Push the devil away from thee with thy feet.'

Antithesis: As if Job had forgotten his patience, and as if the spiritual devil could be thrust away with bodily feet.

Qur'an: In chapter 49 he says: King Pharaoh ordered for him a building to be erected up to heaven, that he might see the God of Moses.

Antithesis: Of such fancies the Qur'an is full.

Qur'an: In the beginning of chapters 60 and 61 he swears by both the creatures (such as wind, angel, and Mount Sinai). Furthermore in chapter 62 by the morning-stars, that his words and Law of the Qur'an are true.

Antithesis: This is contrary to the commandment of God, where Moses says: 'The Lord thy God shalt thou fear, and by His name shalt thou swear' (Deut. 6). Likewise Christ: 'Swear not at all, neither by heaven nor by earth, etc.' (Matt. 5).

Chapter 33: Errors of the 63rd Chapter of the Qur'an

Qur'an: It happened on one occasion that the moon was split into two parts. That our adversaries have ascribed to sorcery.

Antithesis: The Saracens describe this more plainly: namely, how the Moon descended to Mohammed, and he split it; afterwards he made it whole again. Here he wishes to do miracles, while above he says that such was not granted to him by God. But how could it be possible that the moon should descend from its circle, which is more than a third part bigger than the earth? Such things are not to be ascribed to God's omnipotence, but rather to the inventions and lies of Mohammed. As one likewise relates of Mohammed's signs that he threatened with three fingers a wolf, when he howled, and from his howling he marked that he was the greatest and chief among the wolves. Whereupon at the spot the wolf turned away. Likewise from another wolf he is to have made a Saracen. Further he is to have commanded a tree, and it worshipped him. Likewise when poison was set before him in an egg, his shoulder said to him: 'Eat not of this; for it is poisoned'; and as another ate it, he died at once. Likewise how he thrust his hand into a

wood, and water at once flowed from it, of which he, his companions, and the cattle drank. This is empty fable-work. Further one reads of him how in his youth he was led by the angel Gabriel to Jerusalem, and from there raised up to heaven and let down again, and that this took place as swiftly as an arrow shot from a bow. There God is to have instructed him in many things, etc., as is shown in his 65th chapter. And when one looks rightly upon such and other foolery of his, then it is with him exactly as Paul says: that the coming of the Antichrist (which he truly is) shall be after the working of the devil with all lying powers and signs and wonders, and with all kinds of seducing toward unrighteousness (2 Thess. 2). As also the magicians at Moses' time (Exod. 8), Simon at the time of the apostles (Acts 8), and several others wrought false signs. Yet it pertains only to God to work signs, and to him to whom He grants it. They also occur not without weighty reasons. Therefore David says: ‘Blessed be the Lord God of Israel, who alone does wondrous things’ (Ps. 72). Christ also, as the true Son of God, wrought wonders and His own (John 14). As He Himself says: ‘He who believes in Me, the works that I do shall he also do, and greater than these shall he do; for I go to the Father.’

Errors of Several Following Chapters of the Qur'an (Chapter 34)

Qur'an: The heaven, says Mohammed, has God adorned with the lanterns of the stars, that he may drive away the devils with them, and instil fear into them.

Antithesis: This is spoken contrary to the commandment of God. For in the Book of Creation it is written: God said: ‘Let there be lights in the firmament of heaven, that they may divide day and night, and let them be for signs, and for seasons, and for days and years; and let them be lights in the firmament of heaven to give light upon the earth’ (Gen. 1). Not to drive away the devils or to terrify them.

Qur'an: In chapter 77: And eight angels shall hold up the throne of God.

Antithesis: Here Mohammed wills not that Christ — to whom yet all power has been given by the Father (Matt. 28) — but God Himself shall hold the judgment. But this is contrary to the Evangelical teaching. And it is contrary to the omnipotence of God that He should have to have help of angels, since He bears all things in the power of His word (Heb. 1).

Qur'an: In chapter 88 he says: certain devils, who were wont to climb up into heaven to spy out all kinds of news, are securely guarded with watchmen, and a particular bright star pursues them.

Antithesis: This too is childish. For both angelic and devilish spirits have their appointed places given them by God, and do not act as fleshly creatures in such manner as Mohammed childishly alleges.

Qur'an: In chapter 91 he says: those who fear God shall in Paradise possess gardens full of palm trees, wine, beautiful maidens as fellows, like the smallest breast-tips. And that is the very best recompense of God.

Antithesis: This is in part also refuted above, but is not worthy of answer. For from a stinking vessel comes no good wine. As Mohammed is in nature, so he speaks and believes, would gladly seduce others with him also. In sum, the freely willed gracing of God-believers is the true and clear knowledge of the eternal truth, which is God Himself.

Qur'an: In chapter 92 Mohammed says: 'Those who are subject to the Law are the very worst, since they persist in unbelief and give God a partner.'

Antithesis: Yes, so sayest thou, accursed Mohammed, wilt thereby falsely accuse and impute to us Christians what is in no way found. For our faith is certified and warranted by God. We give to almighty God none but His one divine essence, in three Persons, who will daily here, and there in eternity, grace us as His adopted children.

So much, in a brief survey, of the errors of the Qur'an of Mohammed. And although there are still many of them, yet these are the chief points. Let every Christian discern well what ground lies behind the Turks' teaching and faith. God the Lord sees it.

The Second Book

Against Several False Teachings of Mohammed

Article 1: Against the Beginning of Mohammed's Teaching

In the beginning of his teaching Mohammed writes thus: 'There was a messenger of God. Mohammed sat among his companions, and the angel Gabriel descended upon him and said: O Mohammed, God greets thee. There shall come to thee three or four of the most learned overseers and rabbis of the Jews in Israel, to test thee.'

Antithesis: This angel (if it be not, as it is, an invention) was not Gabriel but rather Satan, who can also transform himself into an angel of light (2 Cor. 11). The Jews who came to him drew near in cunning, that he might not become a full Christian. They knew well from what the monk Sergius — who was a Nestorian heretic — had instructed him. These rogues took it upon themselves as if they were sent to him from the whole of Jewry to put to him a hundred questions, by which they would learn his disposition. Which we will set forth most briefly, and thereupon offer also our answer to refute their deception.

The First Question

Abdias: Tell first, said Abdias, one of the three Jews, 'O Mohammed, art thou a prophet, or a messenger of God?'

Mohammed: 'God has sent me as a prophet and a messenger.'

Antithesis: See what presumption is in this Mohammed, who without any testimony, and only with lies, gives himself out as a prophet. Was not John the Baptist, the greatest born of women (Matt. 11), unwilling out of humility to call himself a prophet? As Amos also says: 'I am no prophet, neither am I a prophet's son' (Amos 7). And yet they were both true prophets — yes, John more than a prophet (Matt. 11), who pointed presently to Christ and said: 'Behold the Lamb of God, who takes away the sin of the world' (John 1).

Mohammed: 'To man it is not possible to speak with God without an intermediary messenger.'

Antithesis: That is false. For the believers speak with God in their prayer, song of praise, and heart. As David says: 'O Lord, to Thee will I give thanks with my whole heart' (Ps. 9). Furthermore: 'I will hear what God the Lord shall speak in me' (Ps. 85). Likewise Hannah spoke with God only in her heart (1 Sam. 1).

Abdias: 'Tell, dost thou proclaim thine own Law or God's?'

Mohammed: 'God's Law.'

Antithesis: He has indeed peppered his Qur'an and gathered together from both Old and New Testaments, but mixed in with it many of his own fables and lies, as has been mentioned hither and thither in many places above.

Abdias: 'What is the Law?'

Mohammed: 'Faith.'

Antithesis: It is not. For the Law was given through Moses, but grace and the truth came through Christ (John 1) — in whom faith, as a gift of God, is given from above and saves only in the truth (Christ Himself). The Law does not do this, since it stands in commandments and in fear; but Faith is rooted in Love, which is God Himself (1 Cor. 13).

Abdias: 'What faith?'

Mohammed: 'Not that there are gods, but only one God, without sharer or son, and I, Mohammed, His servant.'

Antithesis: It is true that there is one only God in essence, yet of three Persons — the Father, the Son, and the Holy Spirit (Ps. 95) — and that all the idols of the heathen are spectres of the devil. Mohammed, however, is not a servant of God, but of the devil, with his lies, following thus his father, the father of lies.

Article 2: Further Questions of Abdias

Abdias: 'How many are the laws of God?'

Mohammed: 'No more than one. What sayest thou then of the prophets who were before thee?'

Mohammed: 'The Law, or the faith, is indeed only one, but the use of many men also divides it.'

Antithesis: True, as Paul says: there is one faith, one Lord, one baptism (Eph. 4); yet there are also various Laws — such as the Law of God, the Law of nature, the written Law. And the divine Law itself is in part of Moses, in part of Christ.

Abdias: 'Tell, shall we come into Paradise on account of faith or on account of works?'

Mohammed: 'Both these are highly necessary. Yet it happens that some of the Christians or heathen who turn to the faith of the Saracens are overtaken by death before any works; there faith alone is sufficient.'

Antithesis: We Christians also confess that sometimes faith without works saves — as in young baptised infants. Otherwise, faith without works is dead, and like a green fig-tree without fruit (James 2). What works of faith should be, every Christian must know — namely, those that grow out of love, without any superstition.

Abdias: 'Tell me, if it please thee, has God sent thee any Scripture?'

Mohammed: 'Yes.'

Abdias: 'Which?'

Mohammed: 'Al-furcan.'

Abdias: 'What does that mean?'

Mohammed: 'Because not all sayings stand in it together. For not at one time the word of God came to me, as Moses' Law, the Psalter of David, and the Gospel of Christ.' Said the Jew: 'Thou speakest the truth.'

Antithesis: Al-furcan is the Qur'an — that is, a gathering-together of commandments — which is neither from God nor from His angel, but from the excommunicated monk Sergius together with the crafty Jews. The Law is indeed Moses' on Mount Sinai given. But that David made his Psalms only by himself and at one time is false; their titles testify otherwise. Now if the Gospel was given to Christ from God at one time, and the Jew believes it, he has surely known the promises in the Law — why then does he not believe in Christ?

Abdias: 'What are the four works that God made with His own hands?'

Mohammed: 'Paradise, the Tree of Trumpets, the Tablets of Moses, and Adam.'

Antithesis: Should God have made nothing else with His own hands (that is, after Christian understanding, His omnipotence)? Where then are the creations of the angels, of the firmament, of the stars, of the planets, and all creatures of God?

Article 3: Mohammed's Answer from One up to a Hundred Questions

Further the said Jew, one of the three Jews, asked Mohammed, saying: 'Now, since it is convenient to thee, set forth in order what is One, what is Two, Three, Four, Five, etc., even unto a hundred.'

Mohammed: 'One is God, who has neither sharer, companion, nor son.'

Antithesis: True, that there is only one God essentially, but of three Persons (Father, Son, and Holy Spirit), and all in all, of whose grace and goodness all creatures partake. For in Him we are, become, stand, and live (Acts 17), and His divine wisdom is so abundantly poured out upon men that we are also called god-shaped: 'I have said, ye are all gods' (Ps. 82). And Christ in His Gospel calls those gods to whom the word of God came (John 10). Furthermore: 'God has stood in the synagogue of the gods' (Ps. 82). Furthermore: 'The God of gods has spoken.' And to Moses God said: 'Behold, I have set thee a god to

Pharaoh' (Exod. 7). Should we not partake of the grace of God for whose sake He has not spared His own Son (Rom. 8)? Inasmuch as all things of His divine power (whatever pertains to life and godly conversation) are given us through the knowledge of Him who has called us with His glory and virtue, by which the precious and greatest promises are given us, namely that through them we may become partakers of the divine nature, if we flee the perishable cravings of the world (2 Pet. 1). O Mohammed, thou unsuspecting prophet, hast thou not known or read this? What says John: 'What we have seen and heard we proclaim to you, that ye also may have fellowship with us, and our fellowship is with the Father and with the Son Jesus Christ' (1 John 1). See, the desperate Mohammed still denies that Jesus Christ is the only Son of God, yet wishes to be partly Evangelical. Read Paul, who says: 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, has in these last days spoken unto us by His Son, whom He has appointed heir of all things' (Heb. 1). Does not God Himself bear witness to Him: 'This is My beloved Son, in whom I am well pleased' (Matt. 3)? And: 'Thou art My Son, this day have I begotten thee' (Ps. 2). To which of the angels did He ever say so?

Mohammed: 'Two are Adam and Eve.'

Antithesis: He might also have said: 'Two are Heaven and Earth.' Or: 'Sun and Moon.'

Mohammed: 'Three are Michael, Gabriel, and Seraphim, the secretaries of God.'

Antithesis: According to the apostolic teaching there are nine choirs of angels, as Dionysius writes in his book on the heavenly Hierarchy. In the first choir, or order, are the Seraphim, Cherubim, and Thrones. In the second and middle: Dominations, Virtues, and Powers. In the third: Principalities, Archangels, and Angels. The angel Michael, like Gabriel, is from the third choir — the former from the Principalities, and Gabriel from the Archangels. Now Mohammed mixes the Seraphim of the highest choir with those of the lowest, on no other ground than his customary dreams and fables. To whom is one to give

more credence: Paul, who was caught up into the third heaven and saw there the mysteries of God (2 Cor. 12; Eph. 3); or his disciple Dionysius? Or Mohammed, without ground of Scripture?

Mohammed: 'Four are: the Law of Moses, the Psalms of David, the Gospel of Christ, and the Al-furcan, that is, the Qur'an.'

Antithesis: Here he again carries on his juggling, wishing to set his invented Law alongside the divine, after the manner of his audacious presumption.

Mohammed: 'Five are the prayers of God which (says Mohammed) God ordained for me and for my people, and which He gave to no prophet of past time, and will give in the future to no man.'

Antithesis: This is again an invented presumption and contrary to the teaching of Christ, to whom yet all the mystery of God is known; who likewise taught His apostles a most perfect prayer that has neither number nor place fixed, but addressed only to God, set forth as model for all Christian believers (Matt. 6; John 4).

Mohammed: 'Six are the days in which God created all creatures.'

Antithesis: That is true.

Mohammed: 'Seven are the heavens.'

Antithesis: It has just been explained how the choirs of angels are nine, which are also called heavens. But if he understands this of the planets, it has its own account, which the astronomers know well.

Mohammed: 'Eight are the angels who shall bear up the throne of God on the Last Judgment.'

Antithesis: This fancy was refuted above in chapter 35 of the First Book.

Mohammed: 'Nine are the wonders of Moses; without the changing of his rod into a serpent.'

Antithesis: If he speaks here of the special signs of Moses, when alone at the command of God he punished the Egyptians, then there are ten. If he speaks of all that Moses besides did, there are far more — such as

the dividing of the Red Sea, the manna, the springing of water out of the rock, and many others mentioned in Scripture.

Mohammed: 'Ten are the days of fasting; among which three are at the going-out of the pilgrimage, and the remaining seven at the return.'

Antithesis: Fasting is a free, voluntary, unbound chastisement of body and soul, by which one abstains not only from feasting and excess in eating and drinking but also from all uncouth desires of the spirit, and conducts oneself in all moderation. It is not appointed only on ten days, but for the whole life of a man — as Paul also exhorts in many places to soberness.

Mohammed: 'Eleven are the stars which Joseph saw worshipping him.'

Mohammed: 'Twelve are the months of the year.'

Antithesis: That is in itself true.

Mohammed: 'Thirteen are the stars together with sun and moon.'

Antithesis: Not worth answering, for who would presume to count their number?

Article 4: Further Numbers of the Jew's Questions

Mohammed: 'Fourteen are the burning candles, which extend to the throne of God, five hundred years long.'

Antithesis: What manner of foolish Jewish fables are these? What should God the Lord, who is a Spirit, do with outward candles? Says not the prophet of the heavenly Jerusalem: 'The sun shall not shine on thee by day, nor the moon by night; for the Lord shall be thine everlasting light, and thy God thy glory' (Isa. 60)?

Mohammed: 'Fifteen are the days in which Mohammed has descended from the highest heaven.'

Antithesis: But this is fable-work. If he speaks of his Law-Book, he is then the first to whom God has sent written books. If he speaks of himself, then it is again fabrication. For such ascending and descending

pertains only to a spirit or a glorified body, and not to a fleshly body — as is plain to see.

Mohammed: 'Sixteen are the angelic legions which surround the throne of God and praise the name of their Lord.'

Antithesis: Every man in this world has his own angel who watches over him (Dionysius), and therefore the number of these good angels is at least as great as that of men whose guardians they are, and they are of the lowest choir. So this is foreseen wisely by God. Now once it is true, the higher the angels, the more numerous they are. How then would they be only sixteen in number in the highest choir, and so countless in the lowest?

Mohammed: 'Seventeen are the names of God between the depth of the earth and hell. Were they not set between, the infernal blaze would consume the whole world.'

Antithesis: What names of God are these, which are exactly only seventeen, when there are so many others? Were not the one name of God — yes, His omnipotence alone — sufficient to hold back such a blaze? As He also keeps the floods of the sea within their bounds. 'Who shut up the sea with doors,' says God, 'when it brake forth as if from the womb? When I made the cloud its garment and wrapped it in darkness as in swaddling-bands, and brake up for it my decreed place, and set bars and doors, and said: Hitherto shalt thou come, and no further; here shall thy proud waves be stayed?' (Job 38)

Mohammed: 'Eighteen are the divisions between the throne of God and the air. If they were not interposed, the brightness of God would dazzle the whole world.'

Antithesis: What fable-work and what indication of small knowledge we see here. God the Lord does not let Himself be enclosed (Jer. 23), but fills and contains in His gracious benevolent omnipotence both heaven and earth, and has created all things in weight, measure, and number (Wisd. 11), and lightens every creature in a fitting tempering, according as each kind requires. Such division as Mohammed invents is not at all needed.

Mohammed: 'Nineteen are the arms of the infernal river Zachar, which on the day of the Last Judgment shall cry horribly.'

Antithesis: But this is invented fancy without Scripture.

Mohammed: 'Twenty are the twentieth day Ramadam, on which David's Psalms came down.'

Antithesis: This in itself is false. For not at once but consecutively and at intervals David was enlightened, and afterwards his Psalms were written.

Mohammed: 'On the twenty-first day of Ramadam, Solomon was born, and the mountains praised the Lord.'

Antithesis: How is it that Mohammed says nothing of the birth of Moses, Elijah, David, and other holy men of God, that the creatures rejoiced at their birth? It must surely be because Solomon, just as for a time he was wrapped in fleshly desires and lusts. He repented, however, and did not persist in them to the end as Mohammed did.

Mohammed: 'On the twenty-second day God forgave David his sins. And on the twenty-third day Ramadam Christ was born.'

Antithesis: The birth of Christ took place on the 25th day of December.

Mohammed: 'On the twenty-fourth day God spoke to Moses.'

Antithesis: Yes, dear Mohammed, not only on a single day, but on many days and years did God speak to Moses.

Mohammed: 'On the twenty-fifth day the Red Sea was divided.'

Mohammed: 'On the 26th day God gave Moses the Tablets of the Law.'

Mohammed: 'On the 27th day the whale swallowed Jonah.'

Antithesis: These fables are of small importance to defend.

Mohammed: 'On the twenty-eighth day Jacob received his sight again, when Judah brought him Joseph's coat.'

Antithesis: Of this there is a coarse fable, not worth reading.

Mohammed: 'On the 29th day God carried away and took Enoch to Himself.'

Mohammed: 'On the 30th day Moses went up alone on Mount Sinai.'

Antithesis: Mark the order of the histories — how he intermixes one before and after the other. Moses went up the Mount Sinai not once but often.

Here the Jew began and said to Mohammed: 'Make it short, O Mohammed.' 'That I will do,' said he, 'and not desist from thy questions.'

Mohammed: 'Moses fasted forty days.'

Antithesis: If Christ is greater and higher than Moses, as Mohammed himself confesses, why then does he not more justly ascribe these forty fast-days to Christ?

Article 5: Further Recital of Following Questions

Mohammed: 'Fifty thousand years long shall the day of the Last Judgment last.'

Antithesis: O what foolish fables, against the clear saying of Christ! 'As the lightning comes out of the East and shines unto the West, so shall also the coming of the Son of Man be' (Matt. 24). Are these so many years? Yes, indeed, but a moment.

Mohammed: 'Sixty are the veins of every heaven; for were they not separable, there would be no perceptible difference between men.'

Antithesis: Man is created of God as His image (Gen. 1); therefore he has, without any intermediary from God, the inflow of His grace, faith, and understanding. But how the heavenly bodies infuse their inclinations into our bodies is well described by the astronomers. It does not pertain to the inner man, who lives in the freedom of the spirit. Therefore the wonders of God in the said particular nature of

men appear quite small, yet without disturbing each one's knowledge, according to his life, being, doing, and reward.

Mohammed: 'Seventy men Moses chose for himself.'

Mohammed: 'Eighty are the strokes due to the drunken man.'

Antithesis: This last is no divine commandment, but rather a human ordinance and punishment of those who wilfully drink themselves drunk. Noah also was drunken (Gen. 9), but, ignorant of the strength of wine, was not punished with eighty strokes.

Mohammed: 'Ninety sheep, said the angel to David, my fellow had, and I but one; that has he taken from me.'

Antithesis: It is not so that the angel said this to David, but the prophet Nathan; as the history clearly states (2 Sam. 12).

Mohammed: 'A hundred are the strokes by which those who are taken in adultery are punished.'

Antithesis: Such a thing Mohammed has read neither in Moses nor in the Gospel. Moses commanded that they be stoned (Lev. 20). And the Gospel of Christ is far from the outward judge of the Law.

Article 6: Other Lying Answers of Mohammed to Some of the Said Jew's Questions

The aforementioned foolish, ungrounded questions the Jew accepted as wholly true, and said further to Mohammed: 'If it please thee, then continue, and tell me how, and when, the earth and the mountains were made, and what their names are.'

Mohammed answered: 'God created Adam from the clay, but the clay was from foam, the foam from the storm, the storm from the sea, the sea from the darkness, the darkness from the light, the light from the word, the word from the thought, the thought from the hyacinth, the hyacinth from the commandment.'

Antithesis: This answer is just like a man rapt out of his senses. Read the first chapter of the Creation, how it agrees with this.

Abdias: ‘Tell me: who shaved Adam's head?’

Mohammed: ‘Gabriel.’

Antithesis: Why not Eve, his fellow?

Abdias: ‘Who circumcised Adam?’

Mohammed: ‘He himself.’

Abdias: ‘Who was circumcised after Adam?’

Mohammed: ‘Abraham.’

Antithesis: What lies are these. Adam was not circumcised; rather the commandment of circumcision was first given to Abraham (Gen. 17).

Abdias: ‘To which earth has God spoken?’

Mohammed: ‘To Mount Sinai He commanded that Moses be raised up to heaven.’

Antithesis: This is an audacious ungrounded invention. What should the mountain do, since so many serving angels were created to wait upon Him?

Abdias: ‘What lives without a spirit?’

Mohammed: ‘The night.’

Antithesis: Who has ever read that the night should live?

Abdias: ‘Tell me, what woman is born only of a man, and what man only of a woman?’

Mohammed: ‘Eve only of Adam, and Christ only of Mary the Virgin.’

Abdias: ‘Which three were born without the embrace of a man?’

Mohammed: ‘Adam, the ram of Abraham, and Jesus Christ.’

This answer, so far as it touches Christ and Adam, conforms to the truth. As regards the ram, however, this is a Jewish invention, of those who hold that he was the first ram which God created. But this cannot stand.

Abdias: ‘Tell further, of which two graves does one not know how to say?’

Mohammed: ‘Of Jeralib and of Moses.’

Of Jeralib here Mohammed relates incredible and foolish fables, deliberately omitted. But of Moses we shall hear further.

Article 7: All Manner of Foolish Questions and Answers Concerning the Order of the Heavens and the Sea, etc. The Seventh Article.

Abdias asked Mohammed further: "Tell me: of what is our heaven made?"

Mohammed: "The first heaven is made of green water. The second of clear, pure water. The third of emerald. The fourth of the purest gold. The fifth of hyacinths. The sixth of a shining mist. The seventh of the gleam of fire."

Abdias: "What is above these seven heavens?"

Mohammed: "The life-giving sea."

Abdias: "And what then above that?"

Mohammed: "The cloudy sea. After that, the airy sea. Further, the stony sea. Above that, the dark sea; and beyond that, the sea of pastime and delight. Then further the Moon. After the Moon, the Sun. Above the Sun, the name of God; further, the interceding supplication; then Gabriel; further, the parchment Rasmu; and thereafter the perfect sea. After which come the seventy divisions of light. Thereupon, seventy thousand divisions of virtue. After these, seventy thousand mountains. Thereupon, a thousand spaces. And in each of these, seventy thousand throngs of men. And in every throng, five thousand angels who praise God without ceasing. After all of this, many further divisions: first, of precious stones; thereafter, divisions of grace; then, divisions of power; further, divisions of the Godhead; after these, divisions of dispensation

and forbearance; thereupon the Footstool; thereafter the Throne of God; and at the highest, the house of the entire heaven."

Antithesis: "Some hold that Mohammed was possessed of the devil (John 8) — and this appears well here. For since the devil is a liar and the father of lies, he breathes into his disciple such overflowing lies. And although such fabulous lies are not worth the paper on which to set them down, and might besides give offence to the simple, yet they are here reported: first, because Mohammed placed them in his Qur'an; and thereafter, so that every man who has any reason at all may see with what foolery the Mohammedan faith is propped up and grounded."

True Order of the Heavens: But how the four elements — Earth, Water, Air, and Fire — and thereafter the seven planets, each in its own sphere, are ordained one above the other in ascent — the Moon as the lowest, then above it Mercury, Venus, the Sun, Mars, Jupiter, and Saturn the highest among them, each in its course; further, the Firmament, the starry heaven, and above that the transparent Crystalline — is truly described by the students of nature, and need not be set forth here; it differs entirely from the fables of Mohammed. The heaven is round, and a curved mountain could not hold it up — against all visible experience.

Article 8: Of Other Strange Fable-Work That Mohammed Answers Concerning Sun and Moon, and the Order of the Stars. The Eighth Article.

"Instruct me further," said the Jew Abdias to Mohammed, "whether the believers are Sun and Moon, or the unbelievers."

Mohammed: "The believers are they who obey all of God's commandments."

Abdias: "Why then do they shine so unequally?"

Mohammed: "God created them of equal brilliance and powers. But it came to pass that day and night went indistinguishably one from the other, for so long as the angel Gabriel flew before them and, by the movement of his wings, accidentally touched the Moon — whereupon from that time it was darkened. Therefore it is written in the Qur'an: 'I have set two lights before day and night, and quenched the nightlight; and the daylight remained.'"

Antithesis: "But this is one of the Jewish fables, which say that the Sun and Moon were created with equal brightness from the beginning. This is directly against the divine truth. For God made two great lights: a great light to govern the day, and a small light to govern the night (Gen. 1). How then would they be of equal brightness?"

Abdias: "Tell further: how many are the orders of the stars?"

Mohammed: "The first order is those stars which hang by chains from the throne of God and shine down to the seventh throne. The second is those stars which adorn the heaven and drive away the devils who would impudently draw near to the heavenly mysteries, beating them back with their light. The third is in the regard of the twelve Signs and the planets."

Abdias: "How many winds are there between us and heaven?"

Mohammed: "Three. The first wind is the unfruitful one. The second is the Black, which moves the sea; and this one at the Last Judgment shall powerfully fan the fire. The third is the one that serves the earth and the sea."

Antithesis: "Experience and Aristotle are wholly against this fantasy. For the four principal winds exist, together with some secondary winds. The foregoing concerning the hanging stars and chains is in itself worthless."

Abdias: "How many divisions are there between us and heaven?"

Mohammed: "A single one. Were that not set between us, the heavenly blaze would consume everything earthly."

Antithesis: "If he speaks of the power of God, it has its account. Otherwise there are many divisions — the three regions of the air, and others further, etc."

Abdias: "Where stands the Sun?"

Mohammed: "In a warm spring. The spring in a serpent; the serpent in a division; the division in Mount Kaff; and Mount Kaff in the hand of an angel who holds the world in his hand until the Last Day."

Antithesis: "What absurd fantasy is this! Does not the Sun stand freely in the heaven as a daylight, running its yearly and daily course in its circle? And what a lie is this concerning the angel who is supposed to hold up the world! Does not Paul say that the only-begotten Son of God bears all things in the word of His power (Heb. 1)?"

Abdias: "How is the throne of God carried?"

Mohammed: "The heads of the angels are below the throne of God, and their feet below the Throne. Their shoulders are so broad that a bird could scarcely fly over them in a thousand years. On their heads they have horns. In the first tip of the horns, there is to one half snow, to the other half fire — and yet the fire does not consume the snow, nor does the snow quench the fire. In the second tip, to one half thunder, to the other half lightning is intermixed. In the third tip, to one half water — and neither suppresses nor swallows the other. In the fourth tip, to one half wind, to the other half rain-showers, yet immovable against each other. In the fifth, to one half iron, to the other fire, unmixed. In the sixth tip, to one half gold, to the other half silver. In the seventh tip, to one half praise, to the other half glory. In the eighth tip, the most radiant light of all."

Antithesis: "This is a pure, coarse peasant's dream."

Abdias: "How far is it from us to heaven?"

Mohammed: "From us to the lowest heaven, the journey is five hundred years, and likewise from each one to the next. And each heaven's breadth is likewise five hundred years. And in each are so many angels that no one but God alone may count them."

Antithesis: "Who has ever measured that way, or to whom is it more particularly known than to God the Lord alone?"

Mohammed: "There are certain birds which touch neither heaven nor earth."

Antithesis: "This is in itself manifestly false. For the bird was created for the air and for flying (Gen. 1), just as man was set to work. Where would such birds dwell without air, against the order of God?"

Abdias: "Tell: why is the world called 'the world'?"

Mohammed: "Because this world is made for the next world. For had it been made alongside the next world, it would also be eternal like that world."

Antithesis: "What does Mohammed call 'the next world' here? It would have had to exist before all creation — which is impossible and wholly contrary to Scripture. Plato, however, resolves this question quite nicely, saying that the world — in Latin 'Mundus' — is so named because it is fashioned, according to the explanation of that Latin name, after the purest archetype that exists in the divine mind."

Article 9: Mohammed's Answer to the Questions Concerning Adam. The Ninth Article.

Abdias: "Tell further: why is Adam so named?"

Mohammed: "Because he was fashioned from the clay of all the earth, not from one kind only. For if he had been made of a single kind of earth, there would be no distinction among men."

Antithesis: "Scripture reports this quite differently: namely, how God the Lord made man of dust — that is, of a lump of earth — from the earth (Gen. 2). Man also has his particular distinctions not from the earth but according to birth, as all astronomers say."

Abdias: "When Adam was made, through what did the spirit enter him?"

Mohammed: "Through his mouth it entered, and through it again it departed."

Antithesis: "This is a foolish question. For the soul, after the natural order, is infused before Adam was fashioned. And since the soul gives man a substantial being, it must indeed have been infused by God before Adam was made. Therefore it is written: 'And God breathed into his face a living breath, and thus man became a living soul' (Gen. 2). Likewise God, through the spirit, awakens the soul of Adam — which dwells wholly, completely, and essentially in Adam and in all human bodies after him, in all the members of the body."

Abdias: "What did God say to Adam?"

Mohammed: "Thou and thy companion shall dwell in Paradise, eat and drink. Only do not come near this tree."

Abdias: "What kind of tree was that?"

Mohammed: "A wheat tree."

Abdias: "What form did the tree have?"

Mohammed: "It had seven ears. One ear Adam took hold of, which had five grains: of which Adam ate two, gave two to Eve, and the fifth he took away with him."

Abdias: "How large was each grain?"

Mohammed: "Larger than an egg. And as Adam crushed the fifth grain thoroughly into six hundred small pieces, he brought forth from it every kind of seed."

Antithesis: "What lies are in this answer. First, he says the tree was a wheat tree — which is against the nature of the wheat plant, which never shoots up into a tree. That all seed should have sprung from the fifth grain; likewise that Adam first offered Eve the fruit — this is contrary to the divine history, which reads thus: God let the earth bring forth grass and herb that seeds itself, each according to its kind, and trees that bore fruit and had their own seed in themselves, each according to its kind (Gen. 1). Moreover, the woman first gazed upon the tree in Paradise, broke off the fruit, and gave thereof to her husband also. So it was the woman, and not the man, who first transgressed the commandment of God."

Further, Mohammed says how Eve was made from a left rib of Adam — for had she been made from his right rib, she would also be as strong as Adam.

Antithesis: "This is a feeble concluding statement that cannot be maintained."

Abdias: "Who possessed the earth before Adam?"

Mohammed: "First the devils, thereafter the angels, and after them Adam. Between the devils and the angels are seven years, and between the angels and Adam a thousand years elapsed."

Antithesis: "See what foolish words these are. Read in the first Book of the Creation (Gen. 2) and thou wilt find that the creation of all things was ended in six days."

Abdias: "Who shaved Adam's head?"

Mohammed: "Gabriel."

Antithesis: "Why not Eve, his companion?"

Abdias: "Who circumcised Adam?"

Mohammed: "He himself."

Abdias: "Who was circumcised after Adam?"

Mohammed: "Abraham."

Antithesis: "What lies are these. Adam was not circumcised; rather the commandment of circumcision was first given to Abraham (Gen. 17)."

Abdias: "Tell me: to which earth did God speak?"

Mohammed: "To Mount Sinai He commanded that Moses be raised up to heaven."

Antithesis: "This is an audacious, ungrounded invention. What need was there for the mountain to act, when so many ministering angels were created by God to serve Him?"

Abdias: "What lives without a spirit?"

Mohammed: "The Night."

Antithesis: "Who has ever read that the Night should live?"

Abdias: "Tell me: what woman was born only from a man, and what man only from a woman?"

Mohammed: "Eve only from Adam, and Christ only from Mary the Virgin."

Abdias: "Which three were born without the embrace of a man?"

Mohammed: "Adam, the ram of Abraham, and Jesus Christ."

This answer, so far as it concerns Christ and Adam, conforms to the truth. As regards the ram, however, this is a Jewish invention — of those who hold that it was the first ram God created. But this cannot stand.

Abdias: "Tell further: of which two graves does no one know how to say where they are?"

Mohammed: "Of Jeralib and of Moses."

Concerning Jeralib, Mohammed here relates incredible and foolish fables, which are deliberately omitted. Of Moses, however, we shall hear further.

Article 10: What Mohammed Sets Forth Concerning Moses, etc.

Moses, says Mohammed here, when he was walking alone hither and thither in the wilderness, found unexpectedly a freshly-thrown grave, just of his own length. He marvelled at it, began and measured it according to the stature of his body. Meanwhile came the angel of Death to slay Moses. And as Moses saw him, he said to him: 'Why art thou come hither?' Says the angel: 'I am sent for thy soul.' Said Moses: 'How dost thou think to take it from me? Through my mouth thou wilt not do it, with which I have so often spoken to the Lord; nor through my ears, with which I have heard the voice of God; likewise not through my eyes, with which I have seen the Lord; nor through my hands, with which I have received the gifts of God; nor through my feet, with which I have ascended Mount Sinai.' When the angel of the Lord heard this, he stepped aside, transformed himself into another shape, brought with him an apple from Paradise, offered it to Moses; and as soon as Moses took it from him and smelled it, the angel caught him by the nose, and as if he sneezed, drew his soul out by it. Afterwards the body of Moses remained thus in a grave never found.

Antithesis: This fable is wholly invented and contrary to Scripture. For Moses died in the land of the Moabites, after the word of the Lord, and He buried him (without doubt by the service of an angel) in the valley over against the house of Peor; and no one has known his grave to this day (Deut. 34).

Abdias: 'Tell, where is the middle of the earth?'

Mohammed: 'At Jerusalem. For from thence the peoples were scattered, and shall also be gathered there. There also will be the bridge and balance over hell, which shall be borne by seventy thousand angels.'

Antithesis: The Last Judgment shall indeed take place in the valley of Jehoshaphat near Jerusalem, but it will, as mentioned above, happen so swiftly that no outward apparatus of bridge or balance will then be needed.

Abdias: 'Why is Jerusalem called a blessed house?'

Mohammed: 'Because right opposite stands the heavenly Jerusalem. Likewise because there God and the angels spake with the patriarchs and prophets, and God with Moses, when He gave him the commandments.'

Antithesis: This is not. For Moses received the commandments from God on Mount Sinai, and never came into the Promised Land in which Jerusalem lies; but only saw it from afar from Mount Pisgah, at the Lord's indication.

Abdias: 'Tell, how was the ark of Noah made?'

Mohammed: 'Noah first began to build the ship, or the ark, and the angel Gabriel gave him the nails, and Noah went into it with his sons. And as he sailed away in Arabia, he went round the city of Mecca seven times. Sailed thence further to Jerusalem, which he also went round seven times, and arrived on the mountain of Judaea.'

Antithesis: God the Lord commanded Noah to build the ark (Gen. 6), and assuredly received no nails from the angel for it. Nor did he sail about with it where he wished, but where the floods of the sea drove him. And it is presumable that at this time neither Mecca in Arabia nor Jerusalem in Palestine yet existed. What fable-work the lying Mohammed drives!

Abdias: 'How comes it that some look so like their father and mother and to those of their family?'

Mohammed: ‘When the desire of the man takes precedence in conception, it happens thus, and conversely with the woman.’

Antithesis: This is a natural question, and does not belong here, but to the Problemata of Aristotle.

Abdias: ‘Set before me: will God punish anyone without cause?’

Mohammed: ‘No.’

Abdias: ‘What then will He do with the children of the unbelievers?’

Mohammed: ‘The children of the unbelievers shall on the Last Day come before the face of God, and He shall say to them: Who is your Lord? They shall answer: Thou Lord, who hast created us. God shall further say: Whom have ye served and worshipped? They shall answer: Thou our Lord, we have not been able to use either our tongues or our ears. He shall say: Would ye also do what I should command you? They shall answer: O worthy and our righteous Lord, command what Thou wilt. Then shall God command an infernal river to flow up, and shall say to them: Spring into this water-flood. Those who then obey shall come up unhurt and enter Paradise; but those who resist God's commandment shall go with their fathers into hell.’

Antithesis: This legend is shaped on the dream of Tundalus, and is wholly contrary to the right truth, and was already in part refuted above.

Abdias: ‘How will the earth pass away?’

Mohammed: ‘The fire will burn the earth to ashes, and the water will be dispersed.’

Antithesis: There will be another change which is known to God the Lord alone. For the earth will indeed remain in its substance, but be purified and changed in another form. As the moon's light shall be like the sun's brightness, and the sun's brightness sevenfold what it is in seven days (Isa. 30).

Abdias: ‘Tell: whence come the mountains?’

Mohammed: ‘From Mount Kaff.’

Antithesis: It is a foolish opinion that one mountain comes from another. Read on this Aristotle, who will give a far different account.

Article 11: Mohammed's Answer to the Questions Concerning What Is Below the Earth

So that no one may have cause to complain that something of Mohammed's teaching is held back, we must also bring forth other coarse inventions of his, of which the Jew further questions him.

Abdias: 'Tell me, what stands beneath these seven Earths?'

Mohammed: 'An Ox.'

Abdias: 'On what stands the foot of the Ox?'

Mohammed: 'On a white stone.'

Abdias: 'How is the Ox shaped?'

Mohammed: 'His head stands in the East, his tail in the West; he has forty horns and as many teeth. From one horn to the other is a thousand years.'

Abdias: 'What then is below the stone?'

Mohammed: 'Mount Zahar, the mountain of hell. Its way is a thousand years. On this mountain ascends the multitude of the unbelievers, and as they sit down upon it, the mountain trembles and casts them all into the depth of hell.'

Antithesis: What lies are these — invented more by a possessed man than by any fool. And the Jew yet questions further:

Abdias: 'What is below the mountain?'

Mohammed: 'Earth.'

Abdias: 'How is its name?'

Mohammed: 'Vuilea.'

Abdias: ‘What thereunder?’

Mohammed: ‘The Sea.’

Abdias: ‘How is that named?’

Mohammed: ‘Alliason.’

Abdias: ‘And what thereunder, that thou mayest set it all forth?’

Mohammed: ‘The Earth Aliouslem. Below that the Sea Zeyt. Below that the Earth Hieribet. Below that another earth named Agiba — white as milk, smelling like musk, soft as saffron, bright as the moon. On this earth shall God assemble all the righteous. Below this the Sea Albimliam. Below that the fish Albelibyt, whose head reaches into the East, his tail to the West; on his back is earth and sea, darkness, air, and mountains, even to the end of the world. Beneath this fish, a wind which holds up the fish. Beneath that, a mountain. Beneath that, thunder. Beneath that, lightning, and below these the bloody Sea. Beneath that the desolate Hell. Beneath that the fiery Sea. Beneath that dark shadows. Beneath that the Sea of Power. Beneath that the cloudy sea. Beneath that, song of praise. Beneath that, glorification. Beneath that, the Throne. Beneath that, the Tablet. Beneath that, the Pen. Beneath that, the name of God.’

Abdias: ‘And what further beneath?’

Mohammed: ‘Abdias, thou askest without end. What more should come, since the omnipotence of God is everywhere alike?’

Antithesis: Who has ever heard greater fancies? With this, every pious Christian may well perceive with what foul stuff Mohammed conducted himself, and how under the appearance of spirituality he deceived the people of his time. How fleshly also and unbelieving the Turkish people, the followers of his teaching, hold their faith.

‘Tell further,’ said the Jew, ‘which three cities have come from Paradise into this world?’

Mohammed: ‘Mecca, Jeseib, and Jerusalem.’

Abdias: ‘And which four into hell?’

Mohammed: 'Bostar the city in Egypt, Antioch in Syria, Hebron in Armenia, and Elmesden in Chaldea.'

Antithesis: How are these three cities come from Paradise, since the cities are built by men? Likewise the four cities, why are they before others in hell — when so many other cities the fire from heaven consumed (such as Sodom and Gomorrah, Gen. 19), and the water flooded everything that was on earth?

Article 12: Of the Pleasure of Paradise — Mohammed's Answer

The Jew asked further: 'What manner of joy have those who dwell in Paradise?'

Mohammed: 'Paradise has a golden floor inset with emeralds and hyacinths, planted with all kinds of fruitful trees, through which run many beautiful streams: some carry milk, some white honey, some the purest wine. Its days are a thousand years long, and a year forty thousand years long. See, is that not enough for salvation?' 'Yes, truly,' said the Jew thereupon.

Antithesis: Thou fleshly Mohammed, wilt thou seek such outward pleasures in the heavenly Paradise? Far other joy is promised to the elect, which no eye has ever seen, no ear has ever heard, and no tongue can utter, neither has it entered into the heart of any man (Isa. 64; 1 Cor. 2). Of which is sufficiently mentioned above in the second chapter of the First Book.

Mohammed: 'Whatsoever its inhabitants may desire is at once there. They are clothed in all manner of colours, save black, which no one wears. Excepting my forerunner, who by special privilege is clothed therein.'

Abdias: 'Will they all be of full stature?'

Mohammed: 'In stature like Adam, but in form like Christ.'

Antithesis: With the brightness as of the sun shall the elect shine (Matt. 13). And women will not rise in male form, but the general

resurrection shall take place according to the measure of the perfect manhood of Christ (Eph. 4), not exactly according to the dimension of the body, as Mohammed would have it.

Abdias: 'Now further: what is their pleasure of food?'

Mohammed: 'At the first entry, there shall be set before them in Paradise to eat the liver of a fish called Albisbusi, a food of which thou wouldst marvel, so sweet it is. After this, the fruits of the trees, and drink from the streams of Paradise. Besides, all that they desire shall be there.'

This juggling and fool's work is not worthy of any refutation; it is sufficiently rejected above.

Abdias: 'Will they also hunger if they lack anything?'

Mohammed: 'No.'

Abdias: 'And shall they also eat bread and flesh?'

Mohammed: 'Yes, what they please, not from hunger. They shall also desire nothing unbecoming, such as swine's flesh.' Said the Jew: 'O pious Mohammed, thou hast made me happy. Therefore God has not without reason forbidden us Jews swine's flesh. But tell why?'

Mohammed: 'When the disciples of Jesus Christ asked Him how the ark of Noah was shaped, and how those who survived with Noah conducted themselves, Christ took a lump of earth, kneaded it in His hands, threw it on the earth, and said: Stand up in the name of My Father. There at once stood up a grey-haired man. Christ said to him: Who art thou? He answered: I am Japheth, son of Noah. Said Jesus: Hast thou died so grey? He answered: O no; but in this hour, as Thou didst call me, I was startled, thinking it was already the Last Judgment near at hand, and so became grey. Then Jesus commanded Japheth to tell the whole history of Noah's ark to His disciples. And after he had related the entire history from the beginning until the moment when the ark settled from the steam which rose from men and beasts, we (he said) were greatly afraid. Then my father Noah asked counsel of God. God said to him: Bring hither the elephant and turn his hindquarters to

that side. He did so. And as the elephant let his refuse fall under the men's filth, at once arose from it a great swine. (See, Abdias,' said Mohammed to the Jew, 'is this not a sufficient reason to avoid the flesh of such an unclean beast?' 'Yea, truly,' said the Jew.) And as the swine then dug with its snout to and fro in the filth, there sprang from his nostril hair a mouse. After the mouse began to gnaw the boards of the ark, my father Noah took counsel again of God. And He struck a lion on its forehead. From this came an irritated lion which threw out a cat from its nose.

Antithesis: Truly an excellent fable, and a lying history is this — against all Scripture, against nature, indeed a diminishment of God, and the honour of Christ.

'Tell,' said the Jew, 'do men also unite naturally with women in Paradise, and how?'

Mohammed: 'If they were lacking any pleasure, then would there be no perfect pleasure. Indeed they have which women they will, and as many as they will, where, when, and as often as they please, all to their satisfaction without delay or any hindrance. And those whom they have found faithful here on earth they shall have also in Paradise. The others as concubines. And of the maidens, no number.'

Antithesis: This is at once too coarse and unbelievable, as has also been refuted above. It should not properly come up here, were it not necessary entirely to suppress all and even the offensive points of the Qur'an of Mohammed.

Article 13: Mohammed's Answer Why Wine is Forbidden by Him to Drink

Abdias the Jew further asks: 'Inasmuch as thou sayest that wine is in Paradise, why is it not seemly to drink it? And if it is seemly, why dost thou forbid it to be drunk on earth?'

Mohammed: 'Thou askest so pointedly that I must answer both questions in particular, and show that there it befits in Paradise but here on earth not. The two angels Horoth and Maroth were once sent

down by God upon the earth to govern men and instruct them, with the prohibition that they should slay no one, judge no one wrongly, nor drink wine. Thus, after the lapse of certain long time, when they were known judges by everyone, there came before them one day an extraordinarily beautiful woman to bring complaint against her husband. To make the said judges more inclined to her cause, she invited the aforementioned judges to dinner, set before them food, and drink of wine, served them at table, exhorted them with friendly words so often to be merry, until at last they, satisfied and drunk, fell into the woman's desires and demanded what she desired. To this she consented, with this stipulation: that the one should tell her the word by which he had descended from heaven, and the other also the word by which he ascended thither again. They accepted this. And as the woman learned the words and pronounced the word of the latter, she at once flew up to heaven. When God saw this and recognised the matter, He set her among the stars and named her Lucifer, the Morning-star, on account of her beauty. As, however, God called the two angels, He gave them a punishment, that they should choose for themselves either in the next or in this world. They chose to suffer the punishment in the next world. So they were hung up by their feet on iron chains, with their heads downwards, into the marsh of Behil, until the Last Judgment. There thou hast it, Abdias: Is this not a sufficient reason why wine in Paradise befits to drink, but not on earth?' Said the Jew: 'Yes, indeed, it is sufficient and true.'

Antithesis: Who has ever heard a foolisher fancy with which Mohammed conducts himself? Above in the first chapter of the First Book it has been shown how he was afflicted with the falling-sickness, which from wine took its onset and increase; therefore he forbade wine to be drunk, that the less his weakness might be perceived, and the more credibly might be alleged that he was caught up to deal much with God when this disease threw him down.

Article 14: Mohammed's Answer Concerning the Pains of Hell

Mohammed: 'The earth of hell is full of vapouring sulphur and pitch, and the whole hell full of glowing flames. There are many notably deep pools and pits full of sulphur and pitch flames, into which the damned are daily dipped. There are also some trees whose fruit they eat, which is to them most grievous to swallow.'

Antithesis: Here he further reports how someone sits there who so earnestly and incessantly cries to God for grace and mercy. He shall finally obtain grace, and from his blackness — which from the pitch and sulphur smoke he received — be washed in a fountain of air, and yet retain a stain on his forehead, of which he shall be ashamed in Paradise and rather wish to go again into hell than be despised in Paradise by the other elect. And how God lets him be washed five times in the fountain of air, that he may remain in Paradise without blame. But this is fable-work. For how the eternal fire of the damned is, God alone knows. One thing is certain: their worm shall never die (Isa. 66). So also in hell all calling for grace is in vain. As the Psalmist says: 'Who will give Thee thanks in hell?' (Ps. 6) — as if he would say: 'No one.' Of the rich man it is otherwise (Luke 16).

Article 15: How and in What Manner the World Will Pass Away on the Last Day, and How the Judgment Will Be Held

Abdias asks further: 'Describe to me, I pray thee, the day of the Last Judgment.'

Mohammed: 'On that day God will command the angel of Death that he take all that has life — be it angels, devils, men, or beasts — for they must all die, except God. After that God will call this angel of Death and say to him: Azrael, is anyone living left over? The angel will answer: No one, O Lord, but Thy weak servant. Since thou hast slain all my creatures, go between Paradise and Hell and slay also thyself. Then he shall go thither as commanded, wrap himself in his wings, and slay himself with such a roar that, were not the heavenly and earthly creatures dead, they would die thereof. And the world will then stand thus desolate forty years. After this God will hold heaven and earth in His fist and say: Where are now the kings, princes, and the mighty of

this world? Whose is now, tell, the Kingdom and all power? And after these words have been spoken three times, He will awaken the angel Seraphuel, and command him: Take this trumpet, descend to Jerusalem, and let it sound. Then Seraphuel shall take the trumpet, which is five hundred years long, and standing in Jerusalem let it sound. There shall fly up all righteous souls, scatter themselves everywhere, each into its body, and likewise all the bones gather themselves at the first blast. After forty years, He shall let the trumpet sound again; then every bone shall come to its flesh. At the third blast each soul shall put on its body. Then at once a fire shall arise from the West and drive all creatures to Jerusalem; and there, swimming in their sweat, in such wretchedness of judgment, awaiting forty years, they shall cry to Adam: Father Adam, why hast thou begotten us, to suffer such pain and tribulation? Dost thou let thy sons hover thus uncertainly between fear and hope? Pray to God that He may do with us between Paradise and Hell what He purposes. Then Adam will answer: O ye sons, ye know that through the devil's allurement I was disobedient to God's command. Therefore go to Noah. So they will turn to Noah and say: O blessed father Noah, intercede for us with God. He shall answer them: I have, so far as in me lay, done what I could and saved you from the Flood. My office is over. But go to Abraham. Him too shall they then address: Ah father of faith and holiness, look on us wretched and have mercy on us. He will say: What desire ye of me? Remember ye not that for a long time I went here and there as an idolater? I will accomplish nothing. Speak rather to Moses. They shall encounter Moses and say to him: O thou beloved servant of God, messenger and prophet, hear us. He shall answer: Whom do ye call upon? Have I not given you the Law and confirmed it with signs? Yet ye have not believed. Had ye believed me, I would do what ye desire. But go to Jesus Christ. Then they shall turn to Christ and say: O Jesus Christ, who art the Spirit, the Word, and the Power of God, let Thy goodness and gentleness move Thee, and intercede for us. Jesus shall say: What ye desire of Me ye have lost yourselves. I was indeed sent to you in the power of God and in the word of truth, but ye have departed and made Me your god, contrary to My teaching which I have communicated to you, and have therein forfeited My good will. But go

to the last prophet (Abdias, meaning the one to whom thou dost speak). To him shall they say: O thou faithful messenger and friend of God, how wickedly have we sinned, that we did not believe thee. Hear us, thou gracious prophet, our last hope. For after thee none shall remain in whom we have hope; the power is given thee from God. Then shall be the angel Gabriel, and stand by his friend, and his fellows shall come with him before the face of God. To them God shall say: I know why ye are come. Far be it from Me that I should not comply with My faithful messenger. Then a bridge shall be made over hell, and a balance set thereby, on which each one's deeds shall be weighed; and the pious shall walk over the bridge, but the damned shall plunge from it down into hell.'

Antithesis: This answer of Mohammed is full of lies, and cannot in any way be maintained. And in sum: the souls of the righteous are in the hand of God, and no torment of death shall touch them (Wisd. 3). And though to all men it is appointed once to die, after that the judgment (Heb. 9), Christ has overcome death, the devil, and hell, and will give to His sheep, who know His voice (John 10), eternal life, and no man shall pluck them out of His hands. O thou poor Mohammed, what dost thou ascribe to thyself in such audacity, which belongs only to Christ, to whom all power is given in heaven and on earth (Matt. 28)? How darest thou veil thy lies with truth and intermingle into thine invention something resembling the truth — namely, that the Lord shall come down from heaven with a shout, with the voice of the archangel and with the trumpet of God, and shall raise the dead (1 Thess. 4). And as Paul further writes: 'Behold, I show you a mystery: We shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet' (1 Cor. 15). Furthermore: that the Last Judgment shall be over the good and the wicked, the former to eternal joy, the latter to eternal damnation — all this is true. But thy intermingled fancies, without Scripture and without truth, are wholly lying and invented.

Article 16: Of the Throngs of Men at the Last Judgment, As Mohammed Answers

Abdias: ‘Set forth to me,’ said the Jew, ‘the throngs of peoples that shall appear on the Last Day, and indicate the believers among them.’

Mohammed: ‘The throngs of men shall be twenty and a hundred, of which only three shall be believers; the others all unbelievers. And the length of every throng shall be a thousand years' journey, and the breadth five hundred years' journey.’

Antithesis: How does the division into throngs accord with the Gospel of Christ, since Christ calls the elect sheep, the damned goats — so that there shall be no more than two throngs (Matt. 25), let alone the recital of their length or breadth?

‘And what,’ said the Jew, ‘shall finally happen to all creatures and to Death?’

Mohammed: ‘Death shall be transformed into a ram, and led between Paradise and Hell, and there shall be a great strife between the inhabitants of those places. For those who dwell in Paradise will out of fear of Death seek to encompass and surround him, while those in Hell will support Death. Yet those who are in Paradise shall conquer and slay Death.’

Antithesis: What childish fancy is this concerning Death? Death came into the world through one man, on account of transgression, and was overcome by one obedient will (Rom. 5), so that those who believe in Christ pass from temporal Death into eternal Life.

Article 17: What Mohammed Held Concerning Christ, and What Testimony He Gives Him

So that not only through the Evangelical, also the promises of the Old Testament, the true Messiah Jesus Christ, the true living Son of God and eternal Saviour, may be testified, we shall here, at the end of this refutation of the Qur'an, also briefly set forth what Mohammed held concerning Christ, and how in his Qur'an he in writing testifies of Him.

First, he says in the first chapter of his Qur'an, that to Christ the Son of Mary the divine Spirit gave help, support, and testimony.

Furthermore, in the beginning of the fourth chapter, he says: ‘Above all the prophets who have ever been raised up one above another, and with whom God has spoken, I set Christ, the Son of Mary (as he with whom I have likened my soul), far in power and virtue.’

Likewise in the fifth chapter it is written thus: ‘The angels said to Mary: O Mary, who before all men and women art beautiful, pure, and gracious, to thee from the Creator of all things is sent the joy of the highest tidings, the wisest and best of all, by the commandment and word of God, whose name is Jesus Christ, who is a model of all peoples in this and the world to come.’ Whereto Mary answered: ‘O God, since I have never known any man, how shall I conceive a Son?’ The angels say: ‘To God nothing is impossible, who works all things according to His will. Thy Son, who shall come to thee with divine power, shall give the Book of His Law and shall be of perfect knowledge of all things; he shall teach every man His Testament and Gospel. This Christ shall restore the blind and dumb, cleanse the lepers and the sick, raise the dead through the help of the Creator — which works shall be recognised as wonders by the believers in God. The Old Testament he shall confirm; and after revealing how he is come and sent by divine power and might, he shall say: Ye that fear God, follow me. For God is my and your Lord; pray firmly, without turning aside.’ And inasmuch as the Jews show him stiff-necked unbelief and altogether reject him, he shall say: ‘Who will follow me in the name of God?’ Then certain men clothed in white shall answer: ‘We who believe in God (as thou givest us this testimony) will follow thee in the name of God.’ And further: ‘O Maker, we who believe in thy Gospel and command beg thee to enrol us in the number of thy believers.’ Then the Maker shall say to Christ: ‘I will receive thy soul to me again, raise thee up, and free thee from the unbelievers, and place those who follow thee, who have believed thy word, before those who do not believe thy word, until the Last Day of the general resurrection. The unbelievers, in this and in the future world, shall be punished with the highest torment; the believers, however, shall have their good works rewarded with joy. This I have wished to make known to thee concerning the virtues and righteousness of Jesus.’

And in the 62nd chapter, he says in the person of God: ‘O ye Jews, I have sent you Christ the Son of Mary to fulfil your Law, and given Him the Gospel to proclaim, which is a light, a betterment, and a confirmation of the Old Testament, and to those who fear God the right way. Therefore that same Gospel shall be followed and its commandments kept; or evil shall be dealt with the unbelievers.’

Earlier also in the 11th chapter, one reads thus: ‘Jesus, son of Mary, the Spirit of God, His Word, and His messenger, was sent down to Mary from heaven.’

Also in the 13th chapter: ‘God has given Christ, the Son of Mary, to whom He has given a pure and blessed soul, with whom He has addressed the children and youth, restored the blind-born and the lepers, cleansed, raised the dead. He has likewise instructed Him in His Book, His wisdom, His Gospel and Testament, addressed Him, and said: Thee, whom I send to the children of Israel in such manner with My will and powers, the unbelievers consider a sorcerer. Heed not this, but be thankful to Me.’

See, this testimony Mohammed gives concerning Christ Himself, and the Saracens hold these likewise to be true. Although certain fables intermingled with them have been particularly refuted hither and thither above. But the right and true testimonies, let the diligent Christian seek in the divine Scriptures of both the Old and New Testaments. There is no need to introduce them here.

— END OF THE TWO BOOKS —

Translated by @ofsaintthomas on X

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